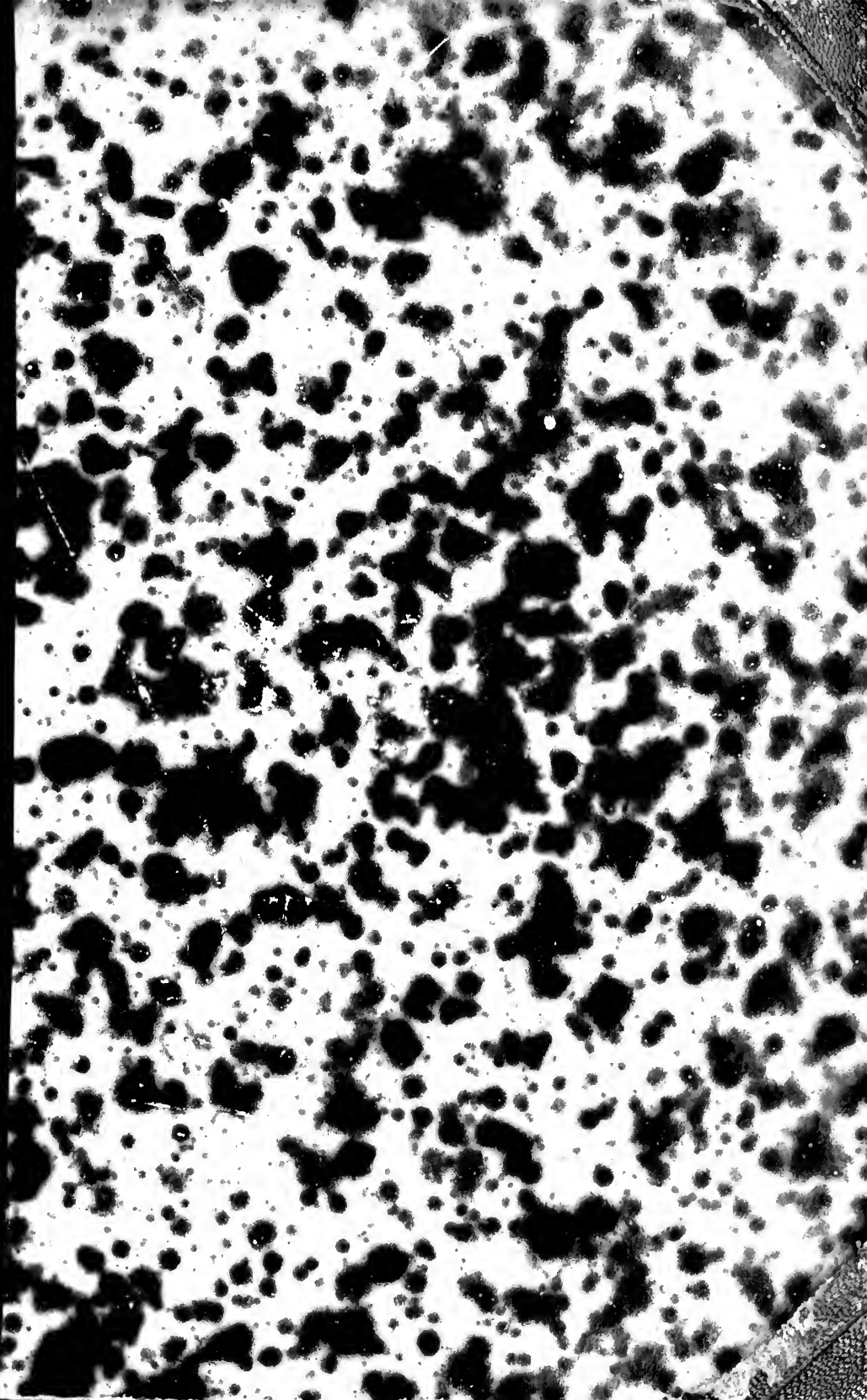


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THE

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CONTAINING THE

OLD AND NEW TESTAMENTS,

ACCORDING TO

NEWLY DIVIDED INTO PARAGRAPHS;

WITH CONCISE INTRODUCTIONS TO THE SEVERAL BOOKS; AND WITH MAPS AND NOTES
ILLUSTRATIVE OF THE CHRONOLOGY, HISTORY, AND GEOGRAPHY, OF THE
HOLY SCRIPTURES; CONTAINING ALSO THE MOST REMARKABLE
VARIATIONS OF THE ANCIENT VERSIONS, AND THE
CHIEF RESULTS OF MODERN CRITICISM.

ROBERT B. BLACKADER, 13, PATERNOSTER ROW.

1853.

LONDON
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WARDOUR STREET.

TO

HER MOST GRACIOUS MAJESTY

VICTORIA

(BY THE GRACE OF GOD, QUEEN OF THE UNITED KINGDOM OF GREAT BRITAIN
AND IRELAND, DEFENDER OF THE FAITH.)

THIS EDITION OF

The Holy Bible

IS

MOST RESPECTFULLY DEDICATED

BY

HER MAJESTY'S MOST OBEDIENT SUBJECT AND SERVANT,

ROBERT BANKS BLACKADER.

P R E F A C E .

THIS Edition of the AUTHORIZED VERSION OF THE BIBLE is offered as a help to the better understanding of the Word of God. The project of issuing such an edition had its origin in a conviction that something could be done, by improvements in its division and typographical arrangement, to render our invaluable English Version more intelligible to devout readers. The favourable reception of the New Testament, which was published in 1851, has justified this expectation. In this New Edition of the entire Bible, the point that has been aimed at is, not so much to *amend* the incomparable work of our translators, as to supply its deficiencies,—to do what they would have done had they lived in our day.

The following are the main features in which this Edition differs from those in ordinary use.

I. The Sacred Text has been re-divided ; the ordinary division into chapters and verses having been, in many cases, made injudiciously. For the chapters have been substituted sections, and for the verses, paragraphs ; the old divisions being nevertheless retained for the facility of reference. The paragraphs are constructed on a principle which has now, for the first time, been applied to the English Bible. By means of it much obscurity is removed from the Sacred Text, and the common and dangerous error of quoting isolated passages of Scripture without regard to their context, a practice which the division into verses has had a tendency to foster, rendered almost impossible.

II. The most important parallel passages are quoted at length in the margin. Remarkable elucidation is oftentimes afforded by thus comparing one part of Scripture with another. These Scripture quotations are printed in Roman type.

III. The marginal renderings of the translators are given. These are, in many cases, preferable to the textual readings, and are an integral part of the Version : they are printed

in Italics in the margin. In our Authorized Version of the Bible the words of the text printed in Italics are not in the original, though sometimes implied in it: they are supplemental words which the translators considered necessary to convey the full sense of the original. Although these Italics are, generally speaking, very judiciously supplied, there are some cases in which they cause obscurity.

IV. Many additional notes are given. These are also printed in Italics, but for the purpose of distinguishing them from the notes of the translators they are put within parentheses. These notes are geographical, historical, antiquarian, and critical. Misprints are corrected, and words wholly or nearly obsolete explained; and of names, to which any meaning of importance is attached, a translation is given.

V. Dates are given, according to the best authorities, and localities have been sought to be identified.

VI. The department of natural history has received the attention it required.

VII. By means of the numerals prefixed to the sections, the whole Bible may be read in chronological order.

VIII. The poetical books of Holy Scripture, as well as the Hymns and Canticles scattered throughout, and the quotations from the Psalms and Prophets in the New Testament, have been printed rhythmically on the system of poetic parallelism.

Besides those here enumerated there are several other helps—all, it is hoped, conducive to the full, profitable, and suggestive use of the Sacred Volume.

In an Appendix to each Book of Scripture there are given:—

I. *The most important variations of the ancient Versions*, viz., the Chaldee Paraphrases, the Samaritan, Septuagint, Syriac, Vulgate, Arabic, Persic and Ethiopic. The English reader is thus put in possession, as far as possible, of the treasures contained in the Polyglot of Bishop Walton, in that of Drs. Stier and Theile, and in the most recent editions of the Versions.

II. *Critical notes from the best sources, British and Foreign*. The object has been to explain, as clearly and thoroughly as possible, all difficult passages, and thus to put the English reader in possession of those helps which modern research and scholarship have afforded.

III. *Elucidations from modern discoveries and travels*. Great attention has been paid to the geography and history of the Bible; and the best and most recent sources of information have been consulted—all which are carefully indicated.

The value and importance of some such aid as that now offered, as a means of ascertaining the sense of the Word of God, will appear, when it is considered that the Holy Scriptures were originally written in Hebrew and Greek. For though in ordinary language we speak of our English Version of the Holy Scriptures as *the Bible*, strictly speaking it is not *the Bible*, nor even a *copy* of the Bible, but only a *translation* of the Bible. The Bible, properly so called, is the original Hebrew and Greek Scriptures, and as a translation of any book, and especially of any *Hebrew* book, is essentially equivalent, in many respects, to a commentary, the very best translation we can have is but a human work, and stands in a position materially different from that of the original Scriptures. This has been ably and repeatedly dwelt upon by Archbishop Whately, and also by Professor Fitzgerald, in the *Cautions for the Times*, xxi., xxii., xxiii. See also *Scripture and the Authorized Version of Scripture*, by Bishop Hinds.

This attempt to turn the Authorized Version to the best account is offered to all who love the Word of God, in the hope that these several helps will contribute towards placing the English reader, as far as possible, in the position of one who is acquainted with the sacred originals, and who enters into their spirit. It has been prepared under the firm belief, not only that a Divine Revelation is historically recorded, but that the Record (*γραφή*), the Scripture, is itself inspired by God (*θεόπνευστος*). The great aim has been to defend this precious and INSPIRED WORD OF GOD, and to explain its contents with benefit to the reader, and a due regard to its Divine authority.



THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL: THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE: THE STATUTES OF THE LORD ARE RIGHT, REJOICING THE HEART: THE COMMANDMENT OF THE LORD IS PURE, ENLIGHTENING THE EYES. . . . MORE TO BE DESIRED ARE THEY THAN GOLD, YEA, THAN MUCH FINE GOLD; SWEETER ALSO THAN HONEY AND THE HONEYCOMB.—*Psalm* xix. 7, 8, 10.

FROM A CHILD THOU HAST KNOWN THE HOLY SCRIPTURES, WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION THROUGH FAITH WHICH IS IN CHRIST JESUS.—*2 Tim.* iii. 15.

“THE FAIREST PRODUCTIONS OF HUMAN WIT, AFTER A FEW PERUSALS, LIKE GATHERED FLOWERS, WITHER IN OUR HANDS AND LOSE THEIR FRAGRANCY; BUT THESE UNFADING PLANTS OF PARADISE BECOME, AS WE ARE ACCUSTOMED TO THEM, STILL MORE AND MORE BEAUTIFUL; THEIR BLOOM APPEARS TO BE DAILY HEIGHTENED; FRESH ODOURS ARE EMITTED, AND NEW SWEETS EXTRACTED FROM THEM. HE WHO HATH ONCE TASTED THEIR EXCELLENCES, WILL DESIRE TO TASTE THEM YET AGAIN; AND HE WHO TASTES THEM OFTENEST WILL RELISH THEM BEST.”—*Bishop Horne.*

A SYNOPTICAL TABLE OF SACRED CHRONOLOGY.

PREFACE.

IN the following Table the dates of Bishop Russell are followed. This has been deemed the most likely way to advance the cause of truth. To adhere to the system of the latest writer of eminence in Sacred Chronology, and to exhibit it in the pages of the first edition of the Chronological Bible, must prepare the way for still greater approximate correctness. The Chronology of Bishop Russell is mainly that of Dr. Hales, which is substantially that of Jackson,—all three being founded on the SEPTUAGINT. The computation which is adopted in our common English version is that of Archbishop Usher, slightly amended by Lloyd, which is based on the HEBREW TEXT. Some writers, whose opinions are entitled to great respect, including Greswell and the late Mr. Clinton, still maintain the authenticity of the Hebrew Chronology; though the evidence to the contrary seems to preponderate. The variance between these two systems arises principally from the discrepancy existing between our present copies of the Hebrew text and the version of the Seventy, as to the ages of the patriarchs at the births of their eldest sons; in which particular there is reason to believe that the Hebrew Scriptures have been corrupted by the Jews. The Samaritan manuscripts are still more corrupt in their chronology than the Hebrew copies, and even the chronology of Josephus has been tampered with. These facts are proved by Dr. Hales and others, from internal evidence, the testimony of early Christian writers, and even from the admissions of Jewish doctors. The shorter computation appears to have been fabricated by the Jews about the time of the publication of the *Seder Olam Rabba*, their great system of Chronology, A.D. 130, the author of which was Rabbi Josi or José; and their motive for so doing was evidently to throw discredit upon the widely received opinion (grounded chiefly on the fact of the creation of Adam on the sixth day of the week), that the Messiah would come during the sixth millennium of the world: an opinion which, whether well-founded or not, was at least *apparently* sanctioned by the birth of Jesus Christ, according to the computation then received, about the middle of that period. From an independent investigation, we have arrived at the conclusion that the computations of Dr. Hales and Bishop Russell approximate so closely to the truth, that they can never be very materially corrected; for though the different periods of the commencement of the year, and the probable use in many cases of *round numbers*, render perfect accuracy unattainable, yet it should be observed, that records of concurrent periods frequently correct each other; and we have no reason to despair of the fulfilment of the words of Dr. Hales:—"I am persuaded that the whole of ancient chronology, sacred and profane, may be reduced to one simple, uniform, and consistent system . . . and the whole be brought to the highest degree of *probability*, bordering on *moral certainty*, beyond which it cannot be raised from the imperfection of several of the leading data; for 'Who can count the sand of the sea, and the drops of rain, and the days of the world,' with absolute certainty, but He who made them all—THE ANCIENT OF DAYS."

A SYNOPTICAL TABLE.

PERIOD FROM THE CREATION TO THE DELUGE.

A.M.	B. C.*	Yrs. inter-vening	Yrs.
	5441		
230	5211	230	THE CREATION (the work of 6 days.)
435	5006	205	Seth born, Adam's age being .....230
625	4816	190	Enos born, Seth being .....205
795	4646	170	Canaan born, Enos being .....190
960	4481	165	Mahalaleel born, Canaan being ...170
1122	4319	162	Jared born, Mahalaleel being .....165
1287	4154	165	Enoch born, Jared being .....162
			Methuselah born, Enoch being.....165
			Lamech born, Methuselah being ...187
1474	3967	187	[<i>Vat.</i> 167. <i>Alex.</i> 187.
			Noah born, Lamech being.....182
1656	3785	182	[<i>Josephus, Heb. and Hales.</i>
2256	3185	600	The Deluge begins, Noah being ....600

2256

* The Copts and Abyssinians refer the birth of Christ to the year of the creation of Adam, 5500.—Niebuhr, *Desc. de l'Arabie*, p. 98, and Harris's *Ethiopia*, vol. iii, p. 198.

PERIOD FROM THE DELUGE TO THE CALL OF ABRAM.

A.M.	B.C.	Yrs. intvg.	Yrs.
2258	3183	2	Arphaxad, son of Shem, born two years after the flood 2
			[The Septuagint (Gen. x. 24 and xi. 12) inserts here a second Canaan, as the son of Arphaxad and father of Salah, whose generation makes an addition to the chronology of 130 years. With this agrees Lu. iii. 36 in all ancient MSS., except the <i>Codex Beza</i> at Cambridge. We are necessarily led to the conclusion that the words have been omitted in the Hebrew text. It is true that this Canaan is not mentioned 1 Ch. i. 18, but the Septuagint contains it in all the editions except the <i>Vatican</i> , which is defective here. The Alexandrine, the Complutensian and Aldine editions all read, "And Arphaxad begat Cainan, and Cainan begat Sala." Bp. Walton, <i>ProL.</i> ix., § 64, says "the name of Cainan is found in all the MSS., even the most ancient, both of the Septuagint and of St. Luke." It was also in the Cottonian Fragment of Genesis.]

Carry up..... 2

A.M.	B.C.	Yrs. inter-vening	Yrs.
			Brought up 2
2258	3183	2	Canaan born, Arphaxad being .....135
2393	3048	135	Salah born, Canaan being .....130
2523	2918	130	Eber born, Salah being .....130
2650	2788	130	Peleg born, Eber being .....134
2787	2654	134	Reu born, Peleg being .....130
2917	2524	130	Serug born, Reu being .....132
3049	2392	132	Nahor born, Serug being .....130
3179	2262	130	Terah born, Nahor being 79
3258	2183	79	Abram born, Terah being 70
3328	2113	70	Abram leaves Haran, being 75

1147

PERIOD FROM THE CALL OF ABRAM TO THE EXODUS.*

A.M.	B.C.	Yrs. intvg.	Yrs.
3403	2038	75	Isaac is born (Abraham aged 100) 25
3428	2013	25	Jacob is born, Isaac being 60
3488	1953	60	Jacob comes into Egypt, being ...130
3618	1823	130	Jacob dies, after residing in Egypt 17
3635	1806	17	Joseph dies (54 years afterwards) . 54
3689	1752	54	Moses is born (63 years after) 63
3752	1689	63	Moses in Egypt and in Midian 80
3832	1609	80	One year expired before the Exodus from Egypt 1

430

* See Exod. xii. 40, in the Sept. and Sam., "Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, and in the land of Canaan (was) four hundred (and) thirty years." St. Paul expressly says that the Law was 430 years after the promise made to Abraham. Ga. iii. 17.

PERIOD FROM THE EXODUS TO THE BUILDING OF THE TEMPLE.

A.M.	B.C.	Yrs. intvg.	Yrs.
3833	1608	1	The Israelites pass in the Wilderness 40
3873	1568	40	Joshua's wars last 5
3878	1563	5	Division of the land by lot 1
3879	1562	1	Administration of the Elders begins, which lasts..... 20
3899	1542	20	Israel serves Chushan-Rishathaim during 8

Carry over 74

A SYNOPTICAL TABLE OF SACRED CHRONOLOGY.

A.M.	B.C.	Yrs. intvg.	Yrs.
			Brought up.....
3908	1533	8	Othniel judges Israel..... 40
3948	1493	40	Israel serves Eglon 18
3966	1475	18	Ehud judges Israel (Shangar I.)... 80
4046	1395	80	Jabin oppresses Israel 20
4066	1375	20	Deborah and Barak govern Israel during 40
4106	1335	40	Israel serves Midian 7
4113	1328	7	Gideon judges Israel 40
4153	1288	40	Abimelech judges Israel 3
4156	1285	3	Tola judges Israel 23
4179	1262	23	Jair judges Israel 22
4201	1240	22	The Ammonites oppress Israel.... 18
4219	1222	18	Jephthah judges Israel 6
4225	1216	6	Ibzan judges Israel 7
4232	1209	7	Elon judges Israel 10
4242	1199	10	Abdon judges Israel 8
4250	1191	8	First servitude to the Philistines, which lasted 20
4270	1171	20	Samson judges Israel..... 20
4290	1151	20	Eli judges Israel..... 20
4310	1131	20	2nd servitude to the Philistines*... 20
4330	1111	20	Sammel judges Israel (alone) 12
4342	1099	12	Saul reigns 40
4382	1059	40	David reigns 40
4422	1019	40	Solomon's reign to the temple† ... 3
			591

* Up to this period, there are exactly 496 years, from which, if 46 years from the Exodus to the dividing of the land of Canaan are deducted, we have exactly the 450 years of Paul, (Acts xiii. 20.) The commencement of Paul's 450 years is proved thus:—Caleb was 40 years old when sent as a spy in the second year after the Exodus, (Comp. Nu. x. 11; and xiii. 6; and Jos. xiv. 7.) Consequently, at the entrance, his age was 79. At the time of the first division of the land his age was 85 (Jos. xiv. 10), therefore that division was made 6 years after the entrance. This very nearly agrees with the statement of Josephus, who fixes the division of the land in the 5th year after the entrance.

† According to the Hebrew text (1 Kings vi. 1), the temple commenced in the 480th year, and according to the Septuagint in the 440th year after the Exodus, in the 4th year of the reign of Solomon. This verse involves great chronological difficulties, both these dates being totally irreconcilable with the 450 years of Paul, whose reckoning is supported not only by Josephus, but by many remarkable coincidences. It is in the highest degree probable, that the Hebrew text is corrupt here, and the Septuagint still more so.

PERIOD FROM THE BUILDING OF THE TEMPLE TO THE CAPTIVITY.

A.M.	B.C.	Yrs. intvg.	Yrs.
4425	1016	3	Remainder of Solomon's reign 37
4462	979	37	Rehoboam reigns 17
4479	962	17	Abijah or Abijam reigns 3
4482	959	3	Asa reigns 41
4523	918	41	Jehoshaphat reigns..... 25
4548	893	25	Joram reigns 8
4556	885	8	Ahaziah reigns 1
4557	884	1	Athaliah, queen, reigns 6
4563	878	6	Jehoash reigns 40
4602	838	40	Amaziah reigns 29
4632	809	29	Uzziah reigns 52
			259

Carry up 259

A.M.	B.C.	Yrs. intvg.	Yrs.
			Brought up.....
4684	757	52	Jotham reigns..... 16
4700	741	16	Ahaz reigns..... 16
4716	725	16	Hezekiah reigns..... 29
			[During his reign Samaria is taken, and the ten tribes carried away by Sargon.]
4745	696	29	Manasseh reigns..... 55
4795	641	55	Amon reigns..... 2
4800	639	2	Josiah reigns 31
4833	608	31	Jehoahaz or Shallum, 3 months, Jehoiakim reigns (11 years in all*) 3
			411

* The seventy years' captivity is reckoned from the 3rd year of Jehoiakim.

PERIOD OF THE CAPTIVITY.

A.M.	B.C.	Yrs. intvg.	Yrs.
4836	605	3	Commencement of the Captivity. Remainder of Jehoiakim's reign ... 8
4844	597	8	Jehoiachin or Coniah reigns (3 months) and Zedekiah reigns ... 11
			(He is carried to Babylon)
4855	586	11	Nebuchadnezzar, who reigns 25
			(He is succeeded by)
4880	561	25	Evil Merodach,* who reigns at Babylon 3
			(And is succeeded by)
4863	558	3	Belshazzar,† his son, who reigns ... 5
4888	553	5	Darius the Mede (Cyaxares) and son of Astyages,‡ (Jos., <i>Ant.</i> , x., 11) ... 2
4890	551	2	Nabonadius, after a period of 15 years, revolts against Cyrus, who had succeeded to the united kingdom of the Medes and Persians 15
4905	536	15	Cyrus takes Babylon, and liberates the Jews, who thereupon return to Jerusalem under Zerubbabel. 1
4905	535	1	End of the 70 years' captivity. 70

* In Usher's computation, his reign (reckoned at 2 years), and Neriglissar (4 years), and his son Laborsorarchad (9 months), are placed between Evil Merodach and Belshazzar. (Josephus, *Ant.*, xi. 12, says that Belshazzar was Nabonadius, a statement which seems to be inconsistent with established facts.)

† Usher and his followers reckon his reign at 17 years, but this is probably an error arising from the identification of two events which there is reason to believe were perfectly distinct and separated by a considerable interval of time. It is believed that shortly after the murder of Belshazzar or Neriglissar, and the death of Laborsorarchad, his son, 9 months after, "Darius, the Median, took (or accepted) the kingdom" peacefully, as the person best entitled to the succession, and appointed Nabonadius or Labynetus (whom Usher and others suppose to be Belshazzar) tributary king or viceroy, and died 2 years afterwards.

‡ Styled Ahasuerus, (Dan. ix. 1.)

A SYNOPSIS TABLE OF SACRED CHRONOLOGY.

A.M.	B.C.	Yrs. intvg.	Yrs.	PERIOD FROM THE END OF THE CAPTIVITY TO THE BIRTH OF CHRIST.					
4912	529	6	Cyrus reigns after, 6 years.....	6					
			Cambyses reigns 7 years and 5 months, and Smerdis* the Magian, 7 months	} 8					
			[The second temple completed.]						
4920	521	8	Darius Hystaspes reigns†	36	5021	420	3	Remainder of the reign of Darius Nothus	16
4956	485	36	Xerxes reigns‡	21	5037	405	16	Artaxerxes Mnemon reigns	43
4977	464	21	Artaxerxes Longimanus, 40 years, and Xerxes and Sogdianus, his two immediate successors, reign less than a year	} 42	5080	361	43	Artaxerxes Ochus reigns	23
						5103	338	23	Arses reigns .....	2
5018	423	41	Darius Nothus§ reigns 19 years. In his third year the Old Testament History terminates	} 3	5105	336	2	Darius Codomanus reigns	7
						5112	329	7	End of the Persian Empire.
				116					91
					5118	323	6	Alexander the Great reigns	6
					5157	284	39	Ptolemy Lagus reigns	39
					5195	246	38	Ptolemy Philadelphus reigns	38
					5219	222	24	Ptolemy Evergetes reigns	24
					5248	193	19	Ptolemy Philopater reigns	19
					5271	170	23	Ptolemy Epiphanes reigns	23
								Ptolemy Philometer reigns	30
								The Asmoneans to Christ	150
									329

* Smerdis (or Cambyses) is probably the Artaxerxes of Ezra iv. 7.
 † Called in Scripture, Darius, King of Persia (Ezra iv. 5, 24).
 ‡ Usher, Calmet, Milman, and the writer in *Kitto's Biblical Cyclo-pædia*, regard him as Ahasuerus (styled in the Septuagint, Artaxerxes), the husband of Esther.
 § Darius the Persian, (Neh. xii. 22.)

RECAPITULATION.

	YEARS.
FROM THE CREATION TO THE DELUGE	2256
FROM THE DELUGE TO THE CALL OF ABRAHAM	1147
FROM THE CALL OF ABRAHAM TO THE EXODUS	430
FROM THE EXODUS TO THE BUILDING OF THE TEMPLE	591
FROM THE TEMPLE TO THE CAPTIVITY	411
FROM THE BEGINNING OF THE CAPTIVITY	70
TO THE CLOSE OF THE OLD TESTAMENT HISTORY	116
TO THE END OF THE PERSIAN EMPIRE	91
THENCE TO CHRIST	329
	<hr/>
	5441

INTRODUCTION TO THE BOOK OF GENESIS.

THIS first portion of the revelation, graciously made by the Creator to His creatures, presents itself to us, in a manner calculated to awaken in us feelings of mingled reverence and love, towards that Infinite Being, in Whose Image and Likeness Man was created, at Whose command the universe was ushered into existence, and by Whom all things consist.

It surely becomes us to approach such a document as the early history of the human family with profound interest, and to endeavour to bring to its perusal a teachable and reverent disposition of mind, being at the same time conscious of the very circumscribed and infirm nature of man, and not imagining that we can measure and square everything by the rule of our own weak capacity.

The first book of Moses, called Genesis by the ancient Greek translators since it relates the *origin* of all things, and Bereshith by the Jews from its initial word, comprises a space of time, according to the chronology adopted in this edition of the Bible, of 3689 years. It forms the introductory portion of the Pentateuch, called by the Jews Torah or Law, a division to which allusion is made in the New Testament (John xii. 34; Luke xxiv. 44; Acts xxviii. 23), in the Prologue to Jesus of Sirach, and in the works of Josephus and Philo. The whole, except the conclusion of Deuteronomy, was undoubtedly the work of Moses, partly compiled and partly composed by him.

It is repeatedly stated that Moses wrote the account of certain events, (Exodus xxiv. 4—7 and xxxiv. 27, 28; Numbers xxxiii. 2.) In Deuteronomy xxxi. 9—24 it is expressly asserted that Moses wrote "this Law;" see also Deuteronomy i. 5 and xxviii. 58. The Law spoken of in these passages certainly includes the Book of Genesis, without which it would seem wanting in a beginning and foundation, and with which it is so interwoven by quotation, allusion, and implication, that it cannot be separated without making the four succeeding books imperfect, and, in some measure, unintelligible. Above all, the testimony of our Lord and his apostles (Luke xvi. 29, 31; xxiv. 27, &c., where "Moses" is used by metonymy for the Pentateuch) is conclusive on this point.

There are in ancient authors no vestiges of doubt as to the genuineness of the Mosaic books; it is only in modern times, and principally since the year 1805, that their genuineness and authenticity have been seriously

assailed, but on grounds that, when fairly examined, are untenable. For it is not the part of enlightened criticism to endeavour to explain the events recorded in these Books conformably to the limited understanding and the varying opinions of men, or according to the ordinary course of human transactions. To do so is altogether to overlook the state of things in those early ages of the world.

It is reasonable to suppose that God, who has made known to man his final destiny, should also disclose to him his origin, and that of the world in which he lives. For this a special revelation was necessary, and such we have in the account of the Creation, probably communicated to Adam, and traditionally received from him. The record of what is said (Exodus xx. 11) to be the work of "six days," exhibits the power, wisdom, and goodness of God, in a manner admirably adapted to excite the most reverential feelings, and to induce profound submission to His authority, the object of Whose revealed Word was the inculcation of religious truth to His creatures—not information in physical science, which their own faculties, in course of time, would enable them to discover.

Another record in this Book is that of the Fall, which is, in every respect, so true to human nature, as to render it universally intelligible wherever man has not sunk beneath his rank in the creation. The simplicity of the test of man's obedience was suited to the early stage of human intelligence; and the temptation by a Spirit of a nature superior to man; the gradual enticement of Eve; and the feeling of consequent shame in our first parents, are told in a style so artless and yet so philosophically true, that it is impossible to withhold our conviction, that what we are called on to believe on the authority of God, we can unhesitatingly receive on its own internal evidence, bearing, as these two records more particularly do, plain proofs of their divine origin.

There is in all the narratives of this Book the absence of that systematic historical art which characterises modern times, and for the want of which mainly, certain modern critics have condemned the Book as a series of untrustworthy fragments, forgetting that the simplicity of its style and its fragmentary character are completely consonant with those remote ages, and with a Book the narrations of which extend over a period of above 3000 years. That Genesis consists of several

records written at different times, and arranged in order by Moses, under the guidance of inspiration, is very probable. Yet this, so far from weakening their authenticity, confirms in the highest degree their truthfulness, and the fidelity of Moses. The records can be distinguished, though not by the employment in them of the terms Elohim and Jehovah, which are in all cases used as the sense intended to be conveyed requires, but principally by the use of the formula, "These are the generations." The earlier portions are also written in a more figurative style than the succeeding ones, and the former partake more of the style of simple annals, the latter of a more flowing narrative. This again is precisely the mode of speaking and of writing in an early stage of society. Such matters as the manifestations of Jehovah in human form, the appearance of God to men in dreams, the ministry of angels, and the longevity of the patriarchs, are all so in accordance with the circumstances of the times, that it is a very blind or perverse spirit that cannot see their mutual adaptation.

The events recorded bear on the salvation of the race through a Redeemer, and the views which they unfold concerning God, His nature and His attributes, and concerning religion in general, are so just and excellent, that nothing from all antiquity can be produced to equal them. The Greek philosophers far outstripped the Hebrew nation in the cultivation of the powers of the mind, but they were utterly unable to extract from the fables of superstition, the momentous truth of THE ONE TRUE GOD. In this nation, itself much addicted to polytheism, was this great truth preserved, illustrated, and taught by a succession of writers, each more clear than his predecessor, and in language that bore the impress of Inspiration.

It has been said that the entire religious system of the Jews is, in the most appropriate sense, a prophecy; and that the individual passages of their sacred books are merely the strongest expressions of that spirit which enlivens the whole mass. So is it with their history and that of their ancestors. All is prophetic of the Seed of the woman destined to bruise the serpent's head—the dawn of a bright and lasting day. "The Old Testament," says Augustine, "is savourless, if Christ be not tasted in it."

The Book of Genesis may, after Delitzsch and others, be divided into ten sections, each commencing with the formula, "These are the generations;" viz., after the introduction to the whole ch. i.—ii. 3. I. The Toledoth (history of the origin) of the heavens and earth, ii. 4—iv. II. The Toledoth of Adam, v.—vi. 8. III. The Toledoth of Noah, vi. 9—ix. IV. The Toledoth of the sons of Noah, x.—xi. 9. V. The Toledoth of Shem, xi. 10—26. VI. The Toledoth of Terah, xi. 27—xxv. 11. VII. The Toledoth of Ishmael, xxv. 12—18. VIII. The Toledoth of Isaac, xxv. 19—xxxv. IX. The Toledoth of Esau, xxxvi. X. The Toledoth of Jacob, xxxvii.—l. Or it may, with Tuch and others, be divided into five parts, according to the principal subjects. I. The creation of the world and the earliest history of man. II. History of the descendants of Adam to Noah's death, iv.—ix. III. History of the descendants of Noah to the death of Abraham, x.—xxv. 18. IV. History of Isaac, xxv. 19—xxxv. 29. V. History of Jacob and Joseph, xxxvi.—l.

Throughout the whole there is one design—one guiding hand. The narrative everywhere goes back to the *origines rerum*, but with careful attention to the order of succession, so that the whole forms a connected cycle of occurrences. Nor is there wanting a carefully elaborated theocratic plan which, while it serves to prove the unity of the book, admirably introduces subsequent revelation. See Gen. ii. 3; ix. 1—17, 20—27; xii. 1—3; xiii. 14—17; xv.; xvii.; xix. 30—38; xxi. 1—20; xxiii.; xxiv. 2—8; xxv. 1—6, 19—34; xxvii.; xxviii.; xxxv. 9—15; xxxvi. 6; xlvi. 1—7; xlviii.; xlix.; l. 7—13.

Peculiar interest has been thrown upon this most ancient of books by the recent discoveries in Egypt and Nineveh. Witnesses entombed for ages have been summoned from their graves to attest the truth of Divine Writ just at the time when that attestation was most needed. Nor has the advancement of true science proved unwilling to substantiate inspired truth. "What Moses relates," says Henri (*L'Égypte Pharaonique*, i., 155), "exhibits an exactitude and an accuracy so complete, that the progress which the sciences have made in our days lends the support of their resistless testimony to each one of his narrations."

"The Word of God—which liveth and abideth for ever."



THE
FIRST BOOK OF MOSES,
CALLED
GENESIS.

a Jno. 1, 1.

b Of old hast thou laid the foundation of the earth: and the heavens are the work of Thy hands. Ps. 102, 25.

c Je. 51, 15. Ps. 146, 6. Is. 44, 24. Ze. 12, 1.

d He spake, and it was done; he commanded, and it stood fast. Ps. 33, 9.

e 2 Cor. 4, 6.

a Heb., between the light and between the darkness.

f Ps. 74, 16, and 104, 20.

β Heb., And the evening was, & the morning was.

γ Heb., expansion.

g Hast thou with Him spread out the sky, which is strong, and as a molten looking-glass? Job 37, 18.

h He established the clouds above ... He strengthened the foundations of the deep. Pr. 8, 28.

i Ps. 148, 4.

k Job 38, 10, 11, and 26, 10. 2 Pe. 3, 5.

[I.] FIRST RECORD. (Perhaps transmitted [I] by Adam.) i.—ii. 3.
The creation of the heavens and the earth.

IN the beginning^a God created^b the heaven^c and the earth.

²And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

³And God said,^d "Let there be light:"^e

And there was light. ⁴And God saw the light, that *it was* good: and God divided the light from the darkness.^a ⁵And God called the light Day,^f and the darkness He called Night. And the evening and the morning were the first day.^β

⁶And God said, "Let there be a firmament^γ in the midst of the waters, and let it divide the waters from the waters."

⁷And God made the firmament, and divided the waters which *were* under^δ the firmament from the waters which *were* above^ε the firmament: and it was so. ⁸And God called the firmament Heaven. And the evening and the morning were the second day.

⁹And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear:"^ζ

And it was so. ¹⁰And God called the dry *land* Earth; and the gather-

ing together of the waters called He Seas:^η and God saw that *it was* good.

¹¹And God said, "Let the earth bring forth grass,^δ the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth:"^η

And it was so. ¹²And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. ¹³And the evening and the morning were the third day.

¹⁴And God said, "Let there be lights in the firmament of the heaven to divide the day from the night;^ε and let them be for signs, and for seasons, and for days, and years: ¹⁵And let them be for lights in the firmament of the heaven to give light upon the earth:"

And it was so. ¹⁶And God made two great lights; the greater light to rule the day,^ζ and the lesser light to rule the night: *he made* the stars also.^η ¹⁷And God set them in the firmament of the heaven to give light upon the earth. ¹⁸And to rule over the day and over the night, and to divide the light from the darkness:^θ and God saw that *it was* good. ¹⁹And the evening and the morning were the fourth day.

²⁰And God said, "Let the waters bring forth abundantly the moving^θ

l (I have) placed the sand for the bound of the sea..... and though the waves thereof toss themselves, yet can they not prevail....Je. 5, 22.

δ Heb., and: γ grass.

ηThe earth drinketh in the rain...& bringeth forth herbs. ...He. 6, 7.

ε Heb., between the day and between the night.

ζ Heb., for the rule of the day.

η ... Which the Lord thy God hath divided (or, imparted) into all nations under the whole heaven. De. 4, 19. Ps. 74, 16, and 136, 7.

θ The Lord, which giveth the sun for a light by day, & the ordinances of the moon and of the stars for a light by night. ...Je. 31, 35.

η Or, creeping.

θ Heb., *soul*.
 ι Heb., *let fowl fly*.
 κ Heb., *face of the firmament of heaven*.
 ρ ... (The) great and wide sea, wherein are things creeping innumerable, both small and great beasts... there is that Leviathan, whom thou hast made (formed) to play therein. Ps. 104, 25, 26.
 λ (Mankind, in the original simply Adam. See Ge. 5, 2.)
 q ... Man... is the image and glory of God... 1 Co. 11, 7. Ac. 17, 26. Ja. 3, 9.
 r Ps. 8, 6.
 μ (The first man, in the original, Ha Adam, the Man.)
 s Lo, this... have I found, that God... made man upright. Ec. 7, 29.
 t Have ye not read, that He which made them at the beginning, made them male and female. Mat. 2, 15. Ma. 10, 6. Ch. 5, 2. Mat. 19, 4.
 u Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table... thus shall the man be blessed that feareth the Lord. Ps. 128, 3, 4. Ch. 9, 1.
 v Heb., *creepeth*.
 ξ Heb., *seedling seed*.
 v He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth. Ps. 104, 11.

creature that hath life,^θ and fowl that may fly above the earth in the open firmament of heaven."^κ
 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly,^ρ after their kind, and every winged fowl after his kind: and God saw that *it was good*. 22 And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."^λ
 23 And the evening and the morning were the fifth day.
 24 And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:"^q And it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.
 26 And God said, "Let Us make Man^λ in Our image,^q after Our likeness: and let them have dominion^t over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."^λ
 27 So God created man^μ in His *own* image,^s in the image of God created He him; male and female created He them.^t 28 And God blessed them, and God said unto them, "Be fruitful,^ρ and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth^v upon the earth."^λ
 29 And God said, "Behold, I have given you every herb bearing seed,^ξ which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed: to you it shall be for meat."^q 30 And to every beast of the earth, and to

every fowl of the air,^z and to every thing that creepeth upon the earth, wherein *there is* life,^o *I have given* every green herb for meat:"^q
 And it was so. 31 And God saw every thing that He had made, and, behold, *it was* very good.^y
 And the evening and the morning were the sixth day. 1 Thus the II.] heavens and the earth were finished, and all the host of them.
 2 And on the seventh day God ended His work which He had made; and He rested^π on the seventh^z day from all His work which He had made. 3 And God blessed the seventh day, and sanctified it:^p because that in it He had rested from all His work which God created and made.^s
 SECOND RECORD. (Perhaps transmitted by S. th.) II. 4—IV. 26. A.M. O. B.C. 5441. GARDEN OF EDEN. Description of the whole of Man when in a state of innocence. [2]
 [The site of Eden was probably the southern part of Armenia, between the 33rd and 37th degree of north latitude. The Phraat is the Euphrates; and the Hiddekel is generally considered the Tigris; but as to the other two rivers nothing certain is known.—Kitto's *Cyclopaedia*; see also Winer's *Bib. Real-wort.*]
 4 These *are* the generations of the heavens and of the earth when they were created,^σ in the day that the Lord God made the earth and the heavens, 5 and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.^τ 6 But there went up a mist^v from the earth, and watered the whole face of the ground.
 7 And the Lord God formed man of the dust of the ground,^λ and breathed into his nostrils the breath of life; and man became a living soul.^φ
 8 And the Lord God planted a garden^α eastward in Eden; and there He put the Man whom He had formed. 9 And out of the ground made the Lord God to grow every

z He giveth to the beast his food, and to the young ravens which cry. Ps. 147, 9. Job. 38, 41.
 o Heb., *a living soul*.
 y Ps. 104, 24. 1 Ti. 4, 4.
 π (This does not imply repose after work, but simply cessation from work.)
 z Ex. 20, 11, and 31, 17. De. 5, 14. He. 4, 4.
 p ("Blessed" as a day of cessation from labour and "sanctified" as a day devoted to religious worship & instruction)... My holy day... Is. 58, 13. Ne. 9, 14.
 s Heb., *created to make*.
 σ (Such was the production of the heavens and the earth תְּחִלְתָּא from יָרָא to beget. Comp. natura from nasco, DeSola.)
 τ (Each plant of the earth was not yet [sprung up] on the earth, and each herb of the field had not yet grown, for the Lord God had not caused it to rain upon the earth. רַבֵּם not yet. Comp. Ex. 10, 30. The germ had been created, but its development was left to the ordinary operation of the powers of nature. DeSola.)
 v Or, a mist which went up from, &c.
 λ Heb., *dust of the ground*.
 φ (An animate creature; some words as are translated living creature.) Job Ch. 1, 24. Job 33, 4. Ac. 17, 25. α Ch. 13, 10. Is. 51, 3. Eze. 28, 13, and 31, 8, 9. Joel 2, 3.

p (It possessed the quality of preserving the body in perfect health & strength, preventing that natural decay of the vital powers which is incidental to man's conformation: & as the means & pledge of immortality, was essentially a sacrament, & probably weekly partaken of by Adam.)

c Pr. 3, 18, and 11, 30. Eze. 47, 12. Re. 22, 2.

ξ (The tree, the eating of which would be accompanied by the experimental knowledge of moral good and moral evil. Comp. Ch. 3, 22.)

η (It shall be our righteousness, if we observe to do as He hath commanded us, Deut. 6, 25, suggests the inference that the will of God is the rule of duty.)

γ (An aromatic gum which issues from a tree growing in Arabia, Media, and the Indies.) Nu. 11, 7.

d Job 28, 16.

ω Heb., *Cush*.

e Da. 10, 4.

a Or, eastward to Assyria.

β Or, Adam.

f Ps. 128, 2.

g To obey is better than sacrifice, and to hearken than the fat of rams. 1 Sa. 15, 22.

γ Heb., *cutting thou shalt eat*.

h Ja. 1, 15. Ro. 6, 23. 1 Co. 15, 56.

δ Heb., *dying thou shalt die*.

i Comp. 1 Co. 11, 9; 1 Ti. 2, 13; with Ru. 3, 1; Pr. 18, 22.

ε Heb., *as before him*.

ζ Or, the man.

κ Ps. 8, 6.

η Heb., *called*.

l Ch. 15, 12. 1 Sa. 26, 12. 1 Sa. 8, 18.

θ Heb., *builted*.

tree that is pleasant to the sight, and good for food; the tree of life^a also in the midst of the garden,^c and the tree of knowledge of good^δ and evil.^η

¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹ The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹² and the gold of that land is good: there is bdellium^ψ and the onyx stone.^d ¹³ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.^ω ¹⁴ And the name of the third river is Hiddekel: ^ε that is it which goeth toward the east of Assyria.^α And the fourth river is Euphrates.

¹⁵ And the LORD God took the man,^β and put him into the garden of Eden to dress it and to keep it.^f

¹⁶ And the LORD God commanded^g the man, saying, "Of every tree of the garden thou mayest freely eat:^γ ¹⁷ but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."^δ

¹⁸ And the LORD God said, "It is not good that the man should be alone; I will make him an help meet for him."^ε

¹⁹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam^ζ to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.^η

²⁰ And Adam gave names^θ to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

²¹ And the LORD God caused a deep sleep to fall upon Adam, and he slept:^ι and He took one of his ribs, and closed up the flesh instead thereof; ²² and the rib, which the LORD God had taken from man, made^θ

He a woman, and brought her unto the man.^ω

²³ And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman,^κ because she was taken^α out of Man."^κ

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.^ο

²⁵ And they were both naked, the man and his wife, and were not ashamed.^ρ

III.] Date UNKNOWN. GARDEN OF EDEN. [3
The fall of Man and its results.

NOW the Serpent^τ was more subtil than any beast of the field which the LORD God had made.

And he said unto the woman, "Yea,^λ hath God said, Ye shall not eat of every tree of the garden?"^ρ

² And the woman said unto the Serpent, "We may eat of the fruit of the trees of the garden: ³ but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'^σ

⁴ And the Serpent said unto the woman, "Ye shall not surely die: ⁵ for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."^ς

⁶ And when the woman saw that the tree was good for food, and that it was pleasant^μ to the eyes, and a tree to be desired to make one wise,^τ she took of the fruit thereof,^υ and did eat, and gave also unto her husband with her; and he did eat.^ν

⁷ And the eyes of them both were opened, and they knew that they were naked;^ξ and they sewed fig leaves together, and made themselves aprons.^υ

⁸ And they heard the voice of the LORD God walking in the garden in the cool^ς of the day: and Adam and his wife hid^υ themselves from the presence of the LORD God amongst the trees of the garden.

m Whoso findeth a wife findeth a good thing... Pr. 18, 22. He. 13, 1.

t Heb., *Isha*.

υ A virtuous woman is a crown to her husband. Pr. 12, 4. 1 Co. 11, 8.

κ Heb., *Ish* (eminent man).

ο Ps. 45, 10. Mat. 19, 5. Ma. 10, 7. Ep. 5, 31.

ρ ... Let them be ashamed which transgress... Ps. 23, 3.

q ... That old Serpent, called the Devil & Satan... Rev. 12, 9, and 20, 2.

λ Heb., *Yea*, because, &c.

r ... The devil... was a murderer from the beginning, and abode not in the truth, because there is no truth in him. Joh. 8, 44.

s ... The Serpent beguiled Eve through his subtilty. 2 Co. 11, 3.

μ Heb., *a desire*.

t Woe unto them that follow their own spirit (Heb., *them that are prophets out of their own hearts*). Eze. 13, 3.

υ Jos. 7, 21. Ju. 16, 1, 2.

ν Adam was not deceived, but the woman being deceived, was in the transgression. 1 Tim. 2, 14.

ξ ... By one man's disobedience many were made sinners... Ro. 5, 19.

υ Or, things to gird about.

ξ Heb., *wind*.

γ The spirit of man is the candle of the Lord. Pr. 20, 27. (Ch. 42, 21. 1 Sa. 24, 5. Mat. 27, 3. Lu. 9, 7.

z Ch. 2, 25.
o Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? Je. 23, 24.
b The foolishness of man perverteth his way, and his heart fretteth against the Lord. Pr. 19, 3, and 28, 13. Job 31, 33.
c Ve. 4.
d Ex. 21, 29, 32.
e Ps. 72, 9. Is. 49, 23, and 65, 25. Mi. 7, 17.
f... (Men) of subtilty and... mischief... (are children) of the devil... Ac. 13, 10.
g (God's own Son) made of a woman... Ga. 4, 4. Ps. 132, 11. Is. 7, 14. Mi. 5, 3. Mat. 1, 23. Lu. 1, 31.
h He. 2, 14. Col. 2, 14.
i Notwithstanding they shall be saved in child-bearing. 1 Ti. 2, 15.
o Or, subject to thy husband.
k H... the wife of thy bosom... conceit thee secretly, saying, Let us go, and serve other gods... thou shalt not consent. De. 13, 6. 1 Sa. 15, 23. Mat. 18, 7, 9. Ma. 9, 43.
l Ec. 2, 23. Job 5, 7. Ko. 8, 20.
π Heb., cause to bud.
m This sore travail hath God given to the sons of men to be exercised therewith. Ec. 1, 13. 2 Th. 3, 10.
n (All)... lie down alike in the dust, and the worms cover them. Job 21, 26, and 34, 15. Ps. 104, 29. Ec. 3, 20, and 12, 7.

9 And the LORD God called unto Adam, and said unto him, "Where art thou?"
10 And he said, "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself."^a
11 And He said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"
12 And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."^b
13 And the LORD God said unto the woman, "What is this that thou hast done?"
And the woman said, "The Serpent beguiled me, and I did eat."
14 And the LORD God said unto the Serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; and upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ^cand I will put enmity between thee and the woman, and between thy seed^d and her^e Seed; it shall bruise thy head, and thou shalt bruise his heel."^f—¹⁶ Unto the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband,^g and he shall rule over thee."¹⁷ And unto Adam He said, "Because thou hast hearkened unto the voice of thy wife,^h and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;ⁱ ¹⁸thorns also and thistles shall it bring forth^π to thee; and thou shalt eat the herb of the field; ¹⁹in the sweat^m of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."ⁿ

20 And Adam called his wife's name Eve; ^pbecause she was the mother of all living.^o
21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed^p them.
22 And the LORD God said, "Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"^q—²³ therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴So He drove out the man; and He placed at the east of the garden of Eden Cherubims,^v and a flaming sword which turned every way, to keep the way of the tree of life.^r
IV.] Shortly after the Fall. ARMENIA. [4 History of Cain and Abel, and the other descendants of Adam.
AND Adam knew Eve his wife; and she conceived, and bare Cain,^φ and said, "I have gotten a man from the LORD."
2 And she again bare his brother Abel.^x
And Abel was a keeper^ψ of sheep, but Cain was a tiller of the ground.
3 And in process^ω of time it came to pass, that Cain brought of the fruit of the ground an offering^s unto the LORD. ⁴And Abel, he also brought of the firstlings of his flock^a and of the fat thereof.^l And the LORD had respect unto Abel and to his offering: ⁵but unto Cain and to his offering He had not respect.^u And Cain was very wrath, and his countenance fell.
6 And the LORD said unto Cain, "Why art thou wrath? and why is thy countenance fallen? ⁷If thou doest well, shalt thou not be accepted?^β and if thou doest not well, sin lieth^θ at the door. And unto^δ thee shall be his desire, and thou shalt rule over him."^e
8 And Cain talked with Abel his brother:— and it came to pass, when

ρ Heb., *Chavah*.
σ That is, *Living*.
ο Ac. 17, 26.
p (Foreshadowing)... the righteousness of God which is by faith... Ro. 3, 22.
q (In order that the body of sin should be destroyed)... it is appointed unto men once to die, He. 9, 27. (But) to him that overcometh will I give to eat of the tree of life... Re. 2, 7.
v (Much fruitless ingenuity has been expended by commentators in endeavouring to explain the true meaning of the word *Kerubim*. It is probable that they were celestial beings, but beyond this we cannot go.)
r (Jesus said) I am the way, the truth, and the life... Jno. 14, 6.
φ That is, *Gotten*, or, *Acquired*.
χ Heb., *Hebel*.
ψ Heb., a feeder.
ω Heb., at the end of days.
s All the best of the oil and all the best of the wine and of the wheat, the first fruits of them. Nu. 18, 12.
a Heb., sheep, or, goats.
u Nu. 18, 17.
t Nu. 11, 4.
β Or, have the excellency?
γ (That is, a sin-offering is at hand. Magee & others.)
δ Or, subject unto thee.
ε (Lit., So [shall] hinder: the subject unto thee, i.e., thou by right of primogeniture shalt bear rule over thy brother unless thou forfeit that right by disobedience.)

v...Because his own works were evil and his brother's righteous. 1 Jno. 3, 12.

x (Inwardly saying) How doth God know? Can He judge thro' the dark cloud? Job 22, 13.

z Heb., bloods.

y Cursed be he that smiteth his neighbour secretly... De. 27, 24.

η Lit., moving & wandering.

θ Or, Mine iniquity is greater than that it may be forgiven.

z A dreadful sound (Heb., a sound of fears) is in his ears; in prosperity the destroyer (the avenger of blood, Nu. 35, 19) shall come upon him. Job 15, 21.

ι (Appointed Cain a token.)

κ (Perhaps rather Cain dwelt in the land, wandering.)

λ Heb., Chanoch.

μ Heb., Lamech. a He which made them at the beginning made them male and female, and said...they twain shall be one flesh. Mat. 19, 4, 5.

v (Stringed and wind instruments. Bochart.)

ξ (A forger of every tool in copper and iron. Ges. Ros.)

ο (I have slain a man for having wounded me, a young man for having bruised me. Ken. and Lowth.)

π Or, in my hurt.

ρ (Because Cain had been guilty of murder, and Lamech had early killed a man in self-defence.)

they were in the field, that Cain rose up against Abel his brother, and slew him.²¹

²²And the Lord said unto Cain, "Where is Abel thy brother?"

And he said, "I know not: *Am I my brother's keeper?*"

²³And He said, "What hast thou done? the voice of thy brother's blood^z crieth unto Me from the ground.

¹⁴And now *art* thou cursed^y from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: ¹²When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond^z shalt thou be in the earth."

¹³And Cain said unto the Lord, "My punishment is greater than I can bear.^θ ¹⁴Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me."^z

¹⁵And the Lord said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

And the Lord set a mark upon Cain, lest any finding him should kill him.

¹⁶And Cain went out from the presence of the Lord, and dwelt in the land of Nod,^κ on the east of Eden.

¹⁷And Cain knew his wife; and she conceived, and bare Enoch:^λ and he builded a city, and called the name of the city, after the name of his son, Enoch. ¹⁸And unto Enoch was born Irad: and Irad begat Methusael: and Methusael begat Lamech.^μ

¹⁹And Lamech took unto him two wives:^α the name of the one was Adah, and the name of the other Zillah. ²⁰And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

²¹And his brother's name was Jubal: he was the father of all such as handle the harp and organ.^ν ²²And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron:^ξ and the sister of Tubal-cain was Naamah.

²³And Lamech said unto his wives, "Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding,^ο and a young man to my hurt.^π ²⁴If Cain shall be avenged sevenfold, truly Lamech seventy^ρ and sevenfold."⁵

²⁵And Adam knew his wife again; and she bare a son, and called his name Seth;^τ "For God," said she, "hath appointed me another seed instead of Abel, whom Cain slew."

²⁶And to Seth, to him also there was born a son; and he called his name Enos:^υ

Then began men to^ϕ call upon the name of the Lord.^β

V.] THIRD RECORD. (Perhaps transmitted by Noah.) v. 1—vi. 8. A.M. 1. B.C. 5440. Enumeration of the descendants of Adam. [5

THIS is the book of the generations of Adam. In the day that God created man, in the likeness^c of God made He him; ²male and female created He them; and blessed them, and called their name Adam, in the day when they were created.

³And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:^x ⁴and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:^ϕ ⁵and all the days that Adam lived were nine hundred and thirty years: and he died.

⁶And Seth lived an hundred and five years, and begat Enos:^ω ⁷And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:⁸ and all the

s (Josephus says, Lamech had 77 children by his two wives.

Ant. i., c. ii., § 2.

7 Heb., Sheth, i.e., Appointed or Put.

υ Heb., Enosh, i.e., mortal.

ϕ Or, to call themselves by the name of the Lord.

b 1 Ki. 18, 24. Ps. 116, 17.

Joel 2, 32. Zep. 3, 9. 1 Cor. 1, 2.

c...In righteousness and true.

Eph. 4, 24.

x (The Arabian writers represent him as the inventor of writing.)

ϕ (According to Cedrenus the number of Adam's sons was 23, & daughters 37. But Syncellus makes his daughters 23, Chron., p. 11.

The Oriental writers ascribe two other sons to Adam—Adathareth, elder brother of Cain, and Recuail, younger brother to Sheth, D Herbelot. The Mohammedan authors say that Adam had two daughters—Aclima and Lebudoth, Fab. Ed. of Cod.P'seud., v. 7. c. 44. Josephus says that Adam had many more children than are recorded in Scripture, b. i., c. ii., § 3, and says also that the testimony of Manetho, Hieronymus, Hestiotus, &c., is in unison with the scriptural statements as to the extreme longevity of the patriarchs, b. i. c. iii., § 9.)

ω (Enos is described by the Arabian writers as a great philosopher and astronomer. Eimmenn adds that he expressly forbade the intermarriage of his family with the descendants of Cain. Hales. Comp. ch. 4, 26.)

days of Seth were nine hundred and twelve years : and he died.

⁹ And Enos lived ninety years, and begat Cainan :^a ¹⁰ And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters : ¹¹ and all the days of Enos were nine hundred and five years : and he died.

¹² And Cainan lived seventy years, and begat Mahalaleel :^b ¹³ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters : ¹⁴ and all the days of Cainan were nine hundred and ten years : and he died.

¹⁵ And Mahalaleel lived sixty and five years and begat Jared :^c ¹⁶ and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters : ¹⁷ and all the days of Mahalaleel were eight hundred ninety and five years : and he died.

¹⁸ And Jared lived an hundred sixty and two years, and he begat Enoch :^d ¹⁹ and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters : ²⁰ and all the days of Jared were nine hundred sixty and two years : and he died.

²¹ And Enoch lived sixty and five years, and begat Methuselah :^e ²² and Enoch walked^e with God after he begat Methuselah three hundred years, and begat sons and daughters : ²³ and all the days of Enoch were three hundred sixty and five years : ²⁴ and Enoch walked with God^f and he was not ; for God took him.^g

²⁵ And Methuselah lived an hundred eighty and seven years, and begat Lamech :^h ²⁶ and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters : ²⁷ and all the days of Methuselah were nine hundred sixty and nine years : and he died.

²⁸ And Lamech lived an hundred eighty and two years, and begat a son :ⁱ ²⁹ and he called his name Noah,ⁱ saying, "This same shall comfort^h us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."^k ³⁰ And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters : ³¹ and all the days of Lamech were seven hundred seventy and seven years : and he died.

³² And Noah was five hundred years old : and Noah begat Shem, Ham, VI.] and Japheth.ⁱ ¹ And it came to multiply on the face of the earth, and daughters were born unto them, ² that the sons of God^l saw the daughters of men that they were fair ; and they took them wives of all which they chose.

³ And the Lord said, "My spirit^m shall not always strive with man, for that he also is flesh : yet his days shall be an hundred and twenty years."

⁴ There were giants in the earth in those days ;ⁿ and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.^o

⁵ And God saw that the wickedness of man was great in the earth, and that every^p imagination^k of the thoughts of his heart was only evil continually.^q ⁶ And it repented the Lord that He had made man on the earth, and it grieved^l Him at His heart. ⁷ And the Lord said, "I will destroy man whom I have created from the face of the earth ; both man, and beast,^p and the creeping thing, and the fowls of the air ; for it repenteth^m Me that I have made them."

⁸ But Noah found grace in the eyes of the Lord.

¹ Heb., Kenan (possessor).
² (One that Praises God.)
Gr., Muteleel.
(Of this and the preceding patriarch, the Arabian historians say, that they made their children swear never to marry into the family of Cain. Hales.)

³ Heb., Jered.
(Descent or going down.)
(In his days, according to the Arabian historians, the descendants of Seth to the number of 100 went and intermarried with the descendants of Cain (Hott. Smeg. Orient., p. 240). The Apocryphal Book of Enoch places this event in the 1070th year from the Creation.)

⁴ Enoch...the 7th from Adam prophesied... Jude 14.

⁵ Gr., Mathusale.
⁶ (Levi) The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace & equity, & did turn many away from iniquity. Mal. 2, 6.

⁷ What doth the Lord require... but to do justly, and to love mercy, and walk humbly (Heb., humble thyself to walk) with...God. Mi. 6, 8. Am. 3, 3. 2 Ki. 20, 3. Ps. 16, 8; 116, 9; 128, 1.

⁸ Enoch was translated that he should not see death, and was not found because God had translated him...before his translation he had this testimony, that he pleased God. He. 11, 5.

⁹ Heb., Lamech.

¹⁰ (Sept. Vat. 167, Alex. 187. Josephus confirms the reading of the text.)
¹¹ That is, Rest or Comfort. Gr., Nic.

¹² Ez. 14, 20. Lu. 3, 26. Heb. 11, 7. 1 Pe. 3, 20.
¹³ (The allusion is to the penal consequences of the fall in earthly toils and sufferings, and to the hope of a deliverance excited by the promise made to Eve. J. P. S. Ch. 3, 17; 4, 11. 1 Ch. 10, 21.)

¹⁴ (Sons of might, men of influence and authority, and of superior bodily strength) That the word Elohim is not exclusively restricted to God, see Ex. 22, 8, 9. Jonah 3, 3.)

¹⁵ (My spirit [the fountain and source of life] shall not always actuate man. I will take away the spirit of life from them. Maurer.)

¹⁶ (Lit., gigantic ones. This is perhaps a general declaration that in this age of the world, there were many men of great stature.)

¹⁷ (The offspring of the influential men became heroes. "As they chose," implies that they must have been numerous.)

¹⁸ Or, the whole imagination: The Hebrew word signifieth not only the imagination, but also the purposes and desires. E. Pr. 6, 18.

¹⁹ Heb., every day.

²⁰ Ps. 7, 11. Mal. 3, 6. Ja. 1, 17.

²¹ Heb., from man unto beast.

²² (But if (any) against whom I have pronounced thee from their evil, I will repent of the evil that I thought to do unto them. Je. 18, 8.)

FOURTH RECORD. (Perhaps transmitted by [6
Shem.) VI. 9—IX. 29.
A.M. 2136. B.C. 3305. ARMENIA.
The Deluge is threatened. The building of
the Ark.

Or, upright.

u ...No truth, nor
mercy, nor
knowledge of
God in the land.
By swearing and
lying, and killing,
and stealing,
and committing
adultery,
they break out,
and blood toucheth
blood. Ho. 4, 2.

o ...And I will
send mine anger
upon (them) and
will judge them
according to
(their) ways.....
Eze. 7, 3.

p (By building
the ark Noah)
condemned the
world. He. 11, 7.
(While at the
same time) he
was a preacher
of righteousness
2 Pe. 2, 5.

Or, from the
earth.

r (The cypress,
which is very
durable and not
liable to rot.
Alexander's fleet
was built at Ba-
bylon of cypress,
Arrian. The
Athenians made
their coffins of
it. Thucydides.)

v Heb., nests.

φ (1 cubit was
about 1 foot 9
inches.)

q Hast thou
marked the old
way which wicked
men have
trodden? which
were cut down
out of time,
whose founda-
tion was over-
flown with a
flood (or, a flood
was poured upon
their founda-
tion). Job 22,
15, 16.

r By faith Noah,
being warned of
God of things
not seen as yet,
moved with fear
prepared an ark
to the saving of
his house...He.
11, 7.

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." 14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. 18 But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. 21 And take thou unto

thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."

22 Thus did Noah; according to all that God commanded him, so did he."

VII.] A.M. 2256. B.C. 3185. ARMENIA. Noah, with his family, and the living creatures, enter into the ark. The Deluge. [7

AND the LORD said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." 2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

s(To Israel
God said) What
thing soever I
command you,
observe to do it;
thou shalt not
add thereto, nor
diminish from
it. De. 12, 32.

t Seek ye the
Lord, all ye
meek of the
earth, which
have wrought
His judgment,
seek righteous-
ness, seek meek-
ness; it may be
ye shall be hid
in the day of the
Lord's anger.
Zep. 2, 3.

u Le. 11, & 10, 10.
...To discern
between the un-
clean and the
clean (was to)
teach My people
the difference
between the ho-
ly and profane
...Eze. 44, 23.

φ Heb., seven
swain.

χ Heb., blot out.

vThey were
eating & drink-
ing, marrying
and giving in
marriage, until
the day that Noe
entered into the
ark, and knew
not until the
flood came and
took them all
away...Mat. 24,
38.

ψ Or, on the se-
venth day.

ω (On the 18th of
Marchesom,
part of Oct. &
Nov.)

a Or, floodgates.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14 they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.^β 15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. 16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.^α

17 And the flood was forty^γ days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:^δ 22 all in whose nostrils was the breath^ε of life, of all that was in the dry land, died.^ζ 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.^η

24 And the waters prevailed upon the earth an hundred and fifty days.^θ ^β ^ε

VIII.] A.M. 2257. B.C. 3184. ARARAT, (the country north of Assyria.) [8
The Deluge ceaseth. Noah quits the Ark.

AND God remembered^α Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; 2 the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 and the waters returned from off the earth continually: 5 and after the end of the hundred and fifty days the waters were abated. 4 And the ark rested in the seventh month,^η upon the seventeenth day of the month, upon the mountains of Ararat.^θ 5 And the waters decreased^α continually until the tenth month:^κ in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window^σ of the ark which he had made: 7 and he sent forth a raven,^λ which went forth to and fro,^μ until the waters were dried up from off the earth. 8 Also he sent forth a dove^ν from him, to see if the waters were abated from off the face of the ground; 9 but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in^ξ unto him into the ark.

10 And he stayed yet other seven^ο days; and again he sent forth the dove out of the ark; 11 and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove;^π which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the

α O love the Lord all ye His saints: for the Lord preserveth the faithful. Ps. 31, 23. (and)loveth judgment and forsaketh not His saints. Ps. 37, 28.

ζ Heb., in going and returning.

η (The 17th day of Sivan, part of May and June, the 9th month of the year, 6th month and 10th day of the flood).

θ (On some part of the lower Chain of Mount Taurus in Armenia.) 2 Ki. 19, 37.

ι Heb., were in going and decreasing.

κ (On the 11th month of the year, part of July & August.)

σ (The word for window here is different from that in ch. 6, 16, and denotes 'an opening,' from 277 to pierce.

λ (Le. 11, 15. 1 Ki. 17, 46. The raven was sent out on the 11th day of Tammuz, the 10th month, part of June & July).

μ Heb., in going forth and returning.

ν (On the 19th day the dove was sent out.)

ξ Heb., caused her to come.

ο (On the 26th day the dove was sent out again.)

π (On the 6th of Ab, the 11th month of the year, part of July & August).

β Heb., wing.

α The eternal God is thy refuge & underneath are the everlasting arms.....De. 33, 27.

γ (The rain ceased on the 28th day of Chisleu, the 3rd month, part of Nov. & Dec.)

δ They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Lu. 17, 27.

ε Heb., the breath of the spirit of life.

ζ (The spirits in prison,) which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing....1 Pe. 3, 19, 20.

η God is our refuge...therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Ps. 46, 1-3.

θ Comp. ch. 8, 3, 4 with ver. 11 of this chapter.

ι (The 150 days are in addition to the 40 days' rain. Lightfoot.)

first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.^p ¹⁴And in the second month, on the seven and twentieth day of the month,^s was the earth dried.

¹⁵And God spake unto Noah, saying, ¹⁶Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. ¹⁷Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.^t

¹⁸And Noah went forth, and his sons, and his wife, and his sons' wives with him: ¹⁹every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds,^τ went forth out of the ark.

A.M. 2257. B.C. 3184. ARARAT.
God blesses Noah and his sons, and enters into a covenant with them. [9

²⁰AND Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.^d

²¹And the LORD smelled a sweet savour;^v and the LORD said in His heart, "I will not again curse the ground any more for man's sake; for^φ the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.^e ²²While the earth^χ remaineth,^f seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.^σ ¹And God blessed

Noah and his sons, and said **IX.**] unto them, "Be fruitful, and multiply, and replenish the earth. ²And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of

the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.^g ³Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.^h ⁴But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.ⁱ ⁵And surely your blood of your lives will I require: at the hand of every beast^k will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. ⁶Whoso sheddeth man's blood, by man shall his blood be shed:^l for in the image of God made He man. ⁷And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.^m

⁸And God spake unto Noah, and to his sons with him, saying, ⁹"And I, behold, I establish My covenantⁿ with you, and with your seed after you; ¹⁰and with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you;^o from all that go out of the ark, to every beast of the earth. ¹¹And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood^p to destroy the earth.^q

¹²And God said, "This *is* the token of the covenant which I make between Me and you and every living creature that *is* with you, for perpetual generations: ¹³I do set My bow^r in the cloud, and it shall be for a token of a covenant between Me and the earth. ¹⁴And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: ¹⁵And I will remember My covenant, which *is* between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. ¹⁶And the bow shall be in

g ...Blessed is the man that feareth the Lord...his seed shall be mighty upon earth...wealth and riches shall be in his house...Ps. 112, 1, 3.

h ...Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God. De. 12, 15.

i For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls...Le. 17, 11. De. 12, 23. 1 Sa. 14, 33. Ac. 15, 20, 29.

k Ex. 21, 28.

l ...Ye shall take no satisfaction for the life of a murderer, which is guilty of death (*faulty to die*), but he shall surely be put to death. Nu. 35, 31. Ex. 21, 12. Le. 24, 17. Mat. 26, 52. Re. 13, 10.

m Is. 54, 9.

n Ps. 145, 9.

o ...The heavens and the earth which are now ...are kept in store, reserved unto fire...2 Pe. 3, 7.

p ...The bow that is in the cloud in the day of rain...Eze. 1, 28. ...(*It compasseth the heaven about with a glorious circle*...Ec. 43, 12)...A throne was set in heaven, and One sat on the throne...and there was a rainbow round about the throne...Re. 4, 3.

p (Tisri, part of Sept. and Oct. The ground was drying all Ethul, the 12th month of the year.)

s (On the 27th day of Marchesvan. He stayed a month and 16 days after the waters had quit gone.)

τ Heb., families.

d Let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name. Heb. 13, 15.

v Heb., a savour of rest.

φ Or, though.

e ...I have sworn that the waters of Noah (shall) no more go over the earth... Is. 54, 9.

χ Heb., as yet all the days of the earth.

f Je. 31, 35; and 33, 20, 25.

σ (Seed time was in Sept., at the autumnal equinox; harvest in March, at the vernal equinox; winter in Dec., at the solstice; and summer in June, at the solstice.)

the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth."

17 And God said unto Noah, " This is the token of the covenant, which I have established between Me and all flesh that *is* upon the earth."^q

Probably soon after the last date. FOOT OF MOUNT ARARAT. Noah is intoxicated. The conduct of his sons. Noah dies.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.^ψ 19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an husbandman,^r and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered^s within his tent. 22 And Ham, the father of Canaan,^ω saw the nakedness of his father, and told his two brethren without.^t 23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.^u

24 And Noah awoke from his wine, and knew what his younger^σ son had done unto him. 25 And he said, " Cursed be Canaan; a servant^α of servants shall he be unto his brethren."—26 And he said, " Blessed be the Lord God of Shem; and Canaan shall be his servant.^{βγ} 27 God shall enlarge^δ Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

28 And Noah lived after the flood three hundred and fifty years.^ς 29 And all the days of Noah were nine hundred and fifty years: and he died.

X.] FIFTH RECORD. (Perhaps transmitted by Abraham.) x. 1—xi. 25. Deluge to A.M. 3049. B.C. 2392. History of the descendants of Noah.

[This chapter gives a list systematically arranged of the nations inhabiting the three quarters of the

globe. That the names of individuals here mentioned designate nations is proved by the fact of several plural terminations in the list. (Rosenmüller.) Abulfaragi gives the following as the division of the earth:—the sons of Shem obtained the middle region, viz., Palestine, Syria, Assyria, Shinar, Babel, Persia, and the Hedjaz (Arabia). The sons of Ham obtained Teman (Idumæa), Africa, Nigroliæ, Egypt, Nubia, Ethiopia, Scududiæ, and India. The sons of Japheth obtained Garbia (the North, Spain, France, the countries of the Greeks, the Scævonians, Bulgarians, Turks and Armenians. With this division most modern scholars agree, except in the case of India, which some assign to Shem. (De Sola.) See on the whole subject Wells's *Geog.* and the *Pictorial Bible*.]

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth; and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togamah. 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.^θ

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. 8 And Cush begat Nimrod; he began to be a mighty^ψ one in the earth. 9 He was a mighty hunter before the Lord; wherefore it is said, " Even as Nimrod the mighty hunter before the Lord."

10 And the beginning of his kingdom was Babel,^ι and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land went forth Asshur,^κ and builded Nineveh, and the city Rehoboth,^λ and Calah, and Resen between Nineveh and Calah: the same is a great city. 12 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtulim, 11 and Pathrusim, and Casluhim, (out of whom came Philistim,) and Capthorim.^α

15 And Canaan begat Sidon^ρ his

q Is. 54, 10.
ψ Heb., *Chenoan*.
r He that filleth his land shall be satisfied with bread ... Pr. 12, 11.

s 1 Co. 10, 12.

ω (The Rabbinical writers say that Canaan first beheld his grandfather in this position, and made a mockery of him to his father.)

t Whoso diggeth a pit shall fall therein, and he that rolleth a stone it will return upon him. Pr. 26, 27.

α Ex. 20, 12. Ga. 6, 1. De. 27, 16.

σ (Or, little son, meaning his grandson) Canaan

α (The Phœnicians & Carthaginians, who were descendants of Canaan, were destroyed by the Israelites and by the Romans.) Jos. 9, 23. 1 Ki. 9, 20.

β Or, servant to them.

γ (Let Jehovah be praised for the blessings which He will bestow on Shem. As regards spiritual blessings, this prediction has been fulfilled.

Through the descendants of Shem only has God revealed His will to man.)

δ Or, persuade.

ε (This prediction has been fulfilled in the fact of the descendants of Japheth [Europeans] possessing and bearing sway over a large portion of the territories of Shem [Asiatics].)

ζ (Traditions current in Armenia declare that Noah dwelt after the deluge in the delightful plain at the foot of Mount Ararat. Hales.)

[10

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θ Or, as some read it, *Rodanim*.

ρ Ps. 72, 10. Je. 2, 10, and 25, 22. Zep. 2, 11.

χ 1 Ch. 1, 8, &c.

ψ Ch. 6, 4.

z Ch. 6, 11.

ι Gr., *Babylon*.

κ Or, he went out into Assyria.

λ Or, the streets of the city.

μ (The Philistines came forth out of Egypt, expelled the Aæmians, and establishing themselves along the coast, gave their name to the whole land; Dr. Kitto thinks they were the remnant of the Hyksos.)

α 1 Ch. 1, 12.

ρ Heb., *Tzidon*

firstborn, and Heth,¹⁶ and the Jebusite, and the Amorite, and the Girgasite,¹⁷ and the Hivite, and the Arkite, and the Sinite,¹⁸ and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.¹⁹ And the border of the Canaanites^b was from Sidon, as thou comest to Gerar, unto Gaza;^ε as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.²⁰ These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

²¹Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.²²The children of Shem:^c Elam, and Asshur, and Arphaxad,^ο and Lud, and Aram.²³ And the children of Aram; Uz, and Hul, and Gether, and Mash.^π²⁴And Arphaxad begat Salah;^ρ and Salah begat Eber.²⁵ And unto Eber were born two sons; the name of one was Peleg;^ς for in his days was the earth divided;^τ and his brother's name was Joktan.²⁶ And Joktan begat Amnod, and Sheleph, and Hazarmaveth, and Jerah,²⁷ and Hadoram, and Uzal, and Diklah,²⁸ and Obal, and Abimael, and Sheba,²⁹ and Ophir, and Havilah, and Jobab: all these were the sons of Joktan.³⁰ And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.³¹ These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

³²These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided^d in the earth after the flood.

XI.] Between A.M. 3065 and 3134. B.C. 2376 and 2307.

IN THE NEIGHBOURHOOD OF BABYLON.
The building of the tower of Babel, and the subsequent confusion of tongues.

AND the whole earth was of one language,^ν and of one speech.^φ

²And it came to pass, as they journeyed from the east,^ψ that they found a plain in the land of Shinar:^ζ and they dwelt there.³ And they said one to another,^ο "Go to, let us make brick,^ζ and burn^α them throughly." —And they had brick for stone, and slime had they for mortar.^θ

⁴And they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven;^h and let us make us a name,ⁱ lest we be scattered abroad upon the face of the whole earth."

⁵And the Lord came down to see the city and the tower, which the children of men builded.⁶ And the Lord said, "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.⁷ Go to, let Us go down,^k and there confound their language, that they may not understand one another's speech."^l

⁸So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.—⁹Therefore is the name of it called Babel;^β because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.^γ

From the Deluge to A.M. 3403. B.C. 2035. [13
Genealogy and Chronology of the descendants of Shem.

¹⁰These are the generations of Shem;^m Shem was an hundred years old, and begat Arphaxad^δ two years after the flood: ¹¹and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.¹² And Arphaxad lived five and thirty years, and begat Salah.^ε ¹³And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.¹⁴ And Salah lived thirty years, and begat Eber:^ς ¹⁵and Salah lived after he begat Eber four hundred and three

φ Or, eastward, as ch. 13, 11.
2 Sa. 6, 2, with 1 Ch. 13, 6.

ε Ch. 10, 10, & 14, 1. Da. 1, 2. Zec. 5, 11.

ο Heb., a man said to his neighbour.

h 2 Sa. 12, 31. Jc. 43, 9. Na. 3, 14.

a Heb., burn them to a burning.

γ (Bitumen or asphaltum, with which the neighbourhood of Babylon, as is stated by Herodotus, has always abounded. So did the vale of the Jordan. Ch. 14, 10. Jochebed daubed the ark with slime and with pitch... Ex. 2, 3.)

h Comp. De. 1, 28, and 9, 1. Da. 4, 11, 22.

i David gat him a name when he returned from smiting the Syrians... 2 Sa. 8, 13. Ps. 49, 11.

k (Similar expressions are frequent in Scripture as) I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?... Is. 6, 8. Ch. 18, 21. Ex. 3, 8.

l He disappointed the devices of the crafty, so that their hands cannot perform their enterprise. Job 5, 12.

β That is, confusion.

γ (With the addition of such constitutional changes as were indispensable to the permanent residence and well-being of men in the different regions occupied by them.)

m Ch. 10, 22.

1 Ch. 1, 17.

δ B.C. 3183 See Lu 3, 36.

ε B.C. 2918. ζ B.C. 2788.

b Ch. 13, 12, 14, 15, and 15, 18. Nu. 34, 2-12. Jos. 12, 7.

ξ Heb., Azzah.

c 1 Ch. 1, 17. (Shem was the father of many nations, the brother of the elder Japheth. Dathie.)

ο Heb., Arpachshad.

π (Called Meshech, 1 Ch. 1, 17.)

ρ Heb., Shelah, ch. 11, 12.

ς That is, division.

τ (That is, the time during which he administered the affairs of the family of Shem. A.M. 2654. Hales.)

d Ch. 9, 19.

ν Heb., lip.

φ Heb., words.

years, and begat sons and daughters.
 16 And Eber lived four and thirty years, and begat Peleg :¹⁷ and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. 18 And Peleg lived thirty years, and begat Reu :¹⁹ and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. 20 And Reu lived two and thirty years, and begat Serug :²¹ and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. 22 And Serug lived thirty years, and begat Nahor :²³ and Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah :²⁵ and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. 26 And Terah lived seventy years, and begat Abram,^v Nahor, and Haran.

η B.C. 2654. 1 Ch. 19. Called Phale, Lu. 3, 35.

θ B.C. 2524.

ι (The duration of man's life now begins rapidly to decline. Peleg did not live half the time of his father Eber. After Peleg and his son and grandson, we do not read of one who attained the age of that patriarch.)

κ B.C. 2392. Saruch, Lu. 3, 35.

λ B.C. 2262.

μ B.C. 2183. Thara, Lu. 3, 34.

ν (B.C. 2113, or 1072 years after the flood, in the 13th year of Nims the founder of the Assyrian monarchy, and 538 years after Nimrod.)

ζ ...Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nahor: and they served other gods. Jos. 24, 2. 1 Ch. 1, 26.

ο (According to tradition, Isach is Sarai.)..... Indeed she is my sister; she is the daughter of my father, but not the daughter of my mother. Ch. 20, 12.

π Thou.....didst choose Abram, and broughtest him out of Ur of the Chaldees. Ne. 9, 7. Ac. 7, 4.

ξ B.C. 2038.

wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan ;^ρ and they came unto Haran, and dwelt there.⁵ 32 And the days of Terah were two hundred and five years: and Terah died in XII.] Haran.^ο 1 Now the LORD had^σ said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; 7 and thou shalt be a blessing: 3 and I will bless them that bless thee, and curse him that curseth thee: 8 and in thee shall all families of the earth be blessed." 7

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.^υ 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed^φ through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.^ω

7 And the LORD appeared unto Abram, and said, "Unto thy seed will I give^χ this land."—And there builded he an altar unto the LORD, who appeared unto him. 8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. 9 And Abram journeyed, going on still toward the south.^ς

10 AND there was a famine^ζ in the land: and Abram went down into Egypt to sojourn there; for the famine

ο (The Samaritan text has 145 years, which brings the death of Terah to the same year in which Abraham left Haran, agreeing with the statement of Stephen, When his father was dead Abraham ... removed into Canaan. Ac. 7, 4.)

ρ ...The God of Glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charan, and said:—Get thee out of thy country..... Ac. 7, 3. Ch. 15, 7.

σ Ch. 17, 6, and 18, 15. De. 26, 5. 1 Ki. 3, 8.

ς If thou shalt indeed obey (my) voice, and do all that I speak, then I will be an enemy unto thine enemies... Ex. 23, 22.

τ ...They which be of faith are blessed with faithful Abraham. Ga. 3, 9.

υ ...He went out, not knowing whither he went. He. 11, 8.

φ ...By faith he sojourned in the land of promise as in a strange country..... He. 11, 9.

χ (And were also in the days of Moses, De. 41, 30. The intercourse between them and Abraham is subsequently related, ch. 23.)

ς He gave him none inheritance in it; no, not so much as to set his foot on... Ac. 7, 5.

ζ Heb., in going and journeying.

ζ Ch. 26, 1; 42, 5; and 47, 13. Ru. 1, 1. 2 Sa. 21, 1. 1 Ki. 17, 1. Je. 14, 1.

JOB I.—XLII.

The time of Job was later than this, but the Book is introduced here, because it exhibits the theology of the patriarchal period.

[Here commences the first of the three great periods mentioned by Matthew, chap. i. 18, to which the first thirteen Sections have been introductory.]

SIXTH RECORD. (Perhaps transmitted by Jacob.) xi. 27—xxxv. 29. A.M. 3403. B.C. 2038. CANAAN.

The call of Abram. Jhorah begins to set apart a peculiar people for special manifestations of Himself.

27 NOW these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Isach.^ο 30 But Sarai was barren; she had no child. 31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's

[14

[15

[16

A.M. 3404. B.C. 2037. EGYPT. Abram sojourns in Egypt.

was grievous in the land. ¹¹And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold now, I know that thou *art* a fair woman to look upon: ¹²therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, 'This *is* his wife:' and they will kill me, but they will save thee alive. ¹³Say, I pray thee, thou *art* my sister; ² that it may be well with me for thy sake; and my soul shall live because of thee."

¹⁴And it came to pass, that, when Abram was come into Egypt,^o the Egyptians beheld the woman that she *was* very fair. ¹⁵The princes also of Pharaoh saw her, and commended^a her before Pharaoh: and the woman was taken into Pharaoh's house. ¹⁶And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

¹⁷And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.^b

¹⁸And Pharaoh called Abram, and said, "What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?^c ¹⁹Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way."

²⁰And Pharaoh^r commanded *his* men concerning him: and they sent him away, and his wife, and all that XIII.] he had. ¹And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.^{pd} ²And Abram *was* very rich in cattle, in silver, and in gold.^s ³And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; ⁴unto the place of the altar, which he had made

there at the first: and there Abram called on the name of the LORD.

A.M. 3405; B.C. 2036. SOUTH OF CANAAN. [17
Abram and Lot separate. The Divine grant of the land to Abram.

⁵AND Lot also, which went with Abram, had flocks, and herds, and tents.^e ⁶And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.^f

⁷And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

⁸And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen:^g for we *be* brethren.^r ⁹*Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left."^h

¹⁰And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. ¹¹Then Lot chose him all the plain of Jordan;ⁱ and Lot journeyed east;^v and they separated themselves the one from the other.

¹²Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.—¹³But the men of Sodom *were* wicked and sinners before the LORD exceedingly.^k

¹⁴And the LORD said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: ¹⁵for all the land which thou seest, to thee^l will

^e ...The men of the east (had) their tents..... their curtains, & all their vessels, & their camels... Je. 49, 29.

^f ...When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? Ec. 5, 11.

^g Blessed are the peace-makers, for they shall be called the children of God. Mat. 5, 9. 1 Co. 6, 7. Pr. 20, 22. Ps. 133, 1.

^r Heb., *men brethren*. See ch. 11, 27, 31. Ex. 2, 13.

^h ...Yielding peacefully great offences. Ec. 10, 4. Ro. 12, 18. He. 12, 14. Ja. 3, 17.

ⁱ He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase...Ec. 5, 10.

^v (The Plain of Jordan here includes the valley of Siddim, thro' which the Jordan formerly flowed, and finally discharged its waters into the Dead Sea. Burckhardt's *Travels*, p. 44. The breadth of this valley varies from four to eight or ten miles.)

^k This was the iniquity of...Sodom, pride, fullness of bread, & abundance of idleness was in her and in her daughters. Eze. 16, 49. Ch. 19, 29. 2 Pe. 2, 7, 8.

^l Ch. 12, 7; 15, 18; 17, 8; 24, 7; and 26, 4. Nu. 34, 12. De. 34, 4. Ac. 7, 5.

^z The fear of man bringeth a snare...whoso putteth his trust in the Lord shall be safe (set on high). Pr. 29, 25.

^o (To Memphis.)

^a If a ruler hearken to lies, all his servants are wicked. Pr. 29, 12.

^b He suffered no man to do them wrong; yea, he reproved kings for their sakes. 1 Ch. 16, 21.

^c Ch. 20, 9, and 26, 10.

^π (Egypt was at this time under the yoke of the Cushite shepherds or Hyksos. The king probably was Aplotbis.)

^p (What was afterwards the south of Judah.) 1 Sa. 27, 10.

^d Ch. 12, 7, 8.

^s (Perhaps in consequence of Pharaoh's gifts. Ch. 12, 16.)

I give it, and to thy seed^m for ever.
16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.ⁿ
17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

18 Then Abram removed *his* tent, and came and dwelt in the plain^v of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

XIV.] A.M. 3409. B.C. 2032. THE VALE OF SIDDIM. [18
The invasion of the country by four kings from the East.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorloamer king of Elam, and Tidal king of nations; ^φ *that these* made war with Bera king of Sodom, and with Birshagim king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. ³ All these were joined together in the vale of Siddim, which is the salt sea.^o ⁴ Twelve years they served Chedorloamer, and in the thirteenth year they rebelled. ⁵ And in the fourteenth year came Chedorloamer, and the kings that *were* with him, and smote the Replhaim^ρ in Ashteroth Karnaim,^q and the Zuzims^r in Ham, and the Emims^s in Shaveh Kiriathaim,^x ⁶ and the Horites^y in their mount Seir, unto El-paran,^ψ which *is* by the wilderness. ⁷ And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites,^ω and also the Amorites, that dwelt in Hazezon-tamar.^α ⁸ And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar); and they joined battle with them in the vale of Siddim; ⁹ with Chedorloamer the king of Elam, and with Tidal king of Shinar, and Arioch king of Ellasar;

four kings with five. ¹⁰ And the vale of Siddim *was full of slimepits;*^β and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. ¹¹ And they took all the goods^ν of Sodom and Gomorrah, and all their victuals, and went their way. ¹² And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods,^ω and departed.

¹³ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were confederate*^ξ with Abram. ¹⁴ And when Abram heard that his brother^η *was* taken captive, he armed^ζ his trained^δ servants, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.^ε ¹⁵ And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobab,^ς which *is* on the left hand of Damascus.⁷ ¹⁶ And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.^z

¹⁷ And the king of Sodom went out to meet^θ him after his return^β from the slaughter of Chedorloamer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

¹⁸ And Melchizedek^θ king of Salem brought forth bread and wine: and he *was* the priest^c of the most high God. ¹⁹ And he blessed him, and said, "Blessed *be* Abram of the most high God, possessor of heaven and earth: ²⁰ and blessed *be* the most high God, which hath delivered^d thine enemies into thy hand."

And he gave him tithes of all.
²¹ And the king of Sodom said unto Abram, "Give me the persons,^ε and take the goods to thyself."

²² And Abram said to the king of Sodom, "I have lift^c up mine hand

β (*Pits of bitumen. Ges. Ross., &c.*)
ν Ch. 11, 3; 19, 17, 30.
ω Ver. 16, 21.
v Je. 2, 17. Ch. 13, 5, 12.
ν Pr. 24.
ζ Ver. 17, 17.
γ Or, led forth.
δ Or, instructed.
ε (*In the time of Eusebius it was a small village four miles from Pameas, towards Tyre. De. 34, 1. Ju. 18, 29. It was a town anciently called Lath.*)
ζ (*Nothing is known of this place, which is not again mentioned in Scripture.*)
η (*By some held to be the most ancient city in the world, and has held a flourishing condition in all ages. It is situated at the foot of Mt. Libanus, in a very fertile plain, abundantly watered by the Barada [either the Athara or Pharpar] of 2 Ki. 5, 12] and its offshoots, with the aid of canals. It is from 6 to 8 days journey from Jerusalem. 2 Sa. 8, 6. 1 Ki. 11, 24; 20, 34. 1s. 7, 8; 17, 3.*)
z 1 Sa. 30, 19.
a Ju. 11, 34.
1 Sa. 15, 6. Je. 31, 4.
θ (*It is highly probable that Melchizedek was the paramount chief of the whole country. F. Cornaux.*)
c He. 7, 3
d (*So it is said of Joshua) because the Lord God of Israel fought for Israel. Jos. 10, 42.*)
ε Heb. souls.
ε Da. 12, 7. Ex. 6, 8. Re. 10, 5, 6.

m Ch. 28, 14. Ex. 32, 13. Nu. 23, 10. 1s. 48, 19. Je. 33, 22.

v Heb., plains.

φ (*Without mentioning the conjectures of ancient and modern commentators as to the exact site of these cities and districts, it will be sufficient to say that they were all situated to the N.E. of Canaan, & near Assyria. Ch. 10, 10. 1s. 11, 11.*)

o Nu. 34, 12. De. 3, 17. Jos. 3, 16.

ρ Ch. 15, 20. De. 3, 11.

q Jos. 12, 4, and 13, 12.

r De. 2, 20.

s De. 2, 10, 11.

x Or, the plain of Kiriathaim.

t De. 2, 12, 22.

ψ Or, the plain of Paran. Ch. 21, 21. Nu. 12, 16, and 13, 3.

ω (*What was afterwards called the country of the Amalekites. Amalek was a grandson of Esau. Ch. 35, 12.*)

α (*In the south of Palestine, near the Dead Sea, afterwards called En-gedi. 2 Ch. 20, 2.*)

f (So the Jews in the days of Es-ther).....on the prey they laid not their hand. Es. 9, 10, 15; 8, 11.

g Withhold not good from them (Heb., the owners thereof) to whom it is due....Pr. 3, 27. Ver. 13.

h (The fulfilment of My promise) is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry. Ha. 2, 3. Da. 10, 1. Ac. 10, 10. Lu. 1, 13, 20.

i Pr. 11, 18.

k ...Make thee a great nation...bless thee and make thy name great...Ch. 12, 2. Ac. 7, 5.

l (One of my) ser-vants... Ch. 14, 14.

m The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. De. 1, 10. 1 Ch. 27, 23. (which is typical of a spiri-tual fulfilment) As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me. Je. 33, 22.

n ...Being fully persuaded that what He had promised He was able also to perform. Ro. 4, 21. Ga. 3, 6.

o ...Shew me a sign...Ju. 6, 17, 37. Ch. 24, 13. 1 Sa. 14, 9, 10. 2 Ki. 20, 8. Lu. 1, 18.

unto the LORD, the most high God, the possessor of heaven and earth, ²³that I will not take from a thread even to a shoelatchet,^f and that I will not take any thing that is thine, lest thou shouldest say, 'I have made Abram rich:' ²⁴save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."^g

XV.] A.M. 3412. B.C. 2029. HEBRON. God repeats and confirms his promise to Abram.

AFTER these things the word of the LORD came unto Abram in a vision, saying, "Fear not, Abram:^h I am thy shield, and thy exceeding great reward."ⁱ

²And Abram said, "Lord God, what^k wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"

³And Abram said, "Behold, to me Thou hast given no seed: and, lo, one born^l in my house is mine heir."

⁴And, behold, the word of the LORD came unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."⁵ And He brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them;"—and He said unto him, "So shall thy seed be."^m

⁶And he believedⁿ in the LORD; and He counted it to Him for righteousness.

⁷And He said unto him, "I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

⁸And he said, "Lord God, whereby shall I know that I shall inherit it."^o

⁹And He said unto him, "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon."

¹⁰And he took unto him all these, and divided them in the midst, and

laid each piece one against another:^p but the birds divided he not.^q ¹¹And when the fowls came down upon the carcases, Abram drove them away. ¹²And when the sun was going down, a deep sleep^r fell upon Abram; and, lo, an horror of great darkness fell upon him.

¹³And He said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them;^s and they shall afflict^t them four hundred years,^u ¹⁴and also that nation, whom they shall serve, will I judge:^v and afterward shall they come out with great substance.^w ¹⁵And thou shalt go to thy fathers in peace; and thou shalt be buried in a good old age.^x ¹⁶But in the fourth^y generation they shall come hither again: for the iniquity of the Amorites is not yet full."^z

¹⁷And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp^κ that passed between those pieces.

¹⁸In the same day the LORD made a covenant with Abram, saying, "Unto thy seed^a have I given this land, from the river of Egypt unto the great river, the river Euphrates:^b ¹⁹the Kenites, and the Kenizzites, and the Kadmonites, ²⁰and the Hit-ites, and the Perizzites, and the Rephaims, ²¹and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

XVI.] A.M. 3413. B.C. 2028. HEBRON. The history of Hagar & Ishmael.

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.^c

²And Sarai said unto Abram, "Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her."^d

And Abram hearkened to the voice of Sarai.^e

p ...And passed between the parts.....Je. 34, 18, 19.

q Le. 1, 17.

r (So Daniel)..... was in a deep sleep on (his) face...Da. 10, 9. Ch. 2, 21.

s ...Strangers in the land of Egypt...Le. 13, 34. Ps. 105, 23.

t He turned their heart to hate his people, to deal subtilly with his servants. Ps. 105, 25.

u The sojourning ...was 430 yearsEx. 12, 40. Ae. 7, 6. Ga. 3, 17.

v De. 6, 22.

w He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Ps. 105, 37. Ex. 12, 36.

x He lived 175 years.....an old man and full of years. Ch. 25, 8.

y Ex. 12, 40.

z Da. 8, 23. Mat. 23, 32. 1 Th. 2, 16.

κ Heb., a lamp of fire.

a Is. 27, 12. Ga. 3, 16.

b 2 Ch. 9, 26.

c Ch. 12, 16; 15, 2, 3; 21, 10. Ga. 4, 24.

d Ch. 30, 3, 6. Ru. 4, 11...The wife and children shall be her master's.....Ex. 21, 4.

λ Heb., be builded by her.

μ (So, Adam hearkened to the voice of Eve. Ch. 3, 17.)

v (For Abraham said)...I go childless...Ch. 15, 2.

e Pr. 30, 21, 23.

g (The injury under which I suffer rests upon thee. Thou art to blame for it. Manrer. Or, it is thy duty to avenge the injury done me. Dabhe.) Ch. 31, 53. 1 Sa, 24, 12. Ex. 5, 21.

o Heb., that which is good in thine eyes.

π Heb., afflicted her.

f Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Pr. 15, 17.

g ...The angel of His presence... Is. 63, 9. The GOD of Bethel. Ch. 31, 11, 13.... The LORD..... Ex. 3, 2-6.

h 1 Sa. 15, 7. Ch. 20, 1; 25, 18. Ex. 15, 22. 1 Sa. 27, 8.

iServants to be obedient unto their own masters, & to please them well in all things...Tit. 2, 9. 1 Pe. 2, 18.

k Twelve princes shall he beget; and I will make him a great nation. Ch. 17, 20, and 25, 16.

p That is, God shall hear.

l (Like the wild ass; whose house I have made the wilderness, and the barren land his dwellings. Job 39, 6. Ch. 21, 20.

m He died (Heb. he f'!) in the presence of all his brethren. Ch. 25, 15.

n Pr. 5, 21.

³ And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. ⁴ And he went in unto Hagar,^v and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.^e

⁵ And Sarai said unto Abram, "My wrong *be* upon thee:^g I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee."

⁶ But Abram said unto Sarai, "Behold, thy maid *is* in thy hand; do to her as it pleaseth thee."^o

And when Sarai dealt hardly with her,^π she fled from her face.^f

⁷ And the Angel^g of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.^h

⁸ And He said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?"

And she said, "I flee from the face of my mistress Sarai.

⁹ And the Angel of the LORD said unto her, "Return to thy mistress, and submit thyself under her hands."ⁱ

¹⁰ And the Angel of the LORD said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."^k

¹¹ And the Angel of the LORD said unto her, "Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael;^p because the LORD hath heard thy affliction. ¹² And he will be a wild man; ^l his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."^m

¹³ And she called the name of the LORD that spake unto her, Thou God seest me: for she said, "Have I also here looked after Him that seeth me?"ⁿ—¹⁴ Wherefore the well was

called Beer-lahai-roi;^o behold, *it is* between Kadesh^p and Bered.

¹⁵ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. ¹⁶ And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

XVII.] A.M. 3426. B.C. 2015. HEBRON. [21
The institution of circumcision.
A son by Sarah is promised to Abraham.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, "I *am* the Almighty God;^q walk^r before Me, and be thou perfect.^s ² And I will make My covenant between Me and thee, and will multiply thee exceedingly."^t

³ And Abram fell on his face:^u

And God talked with him, saying, ⁴ "As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations.^v ⁵ Neither shall thy name any more be called Abram, but thy name^w shall be Abraham;^y for a father of many nations have I made thee.^z ⁶ And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."^{aa}

⁷ And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant,^{ab} to be a God unto thee, and to thy seed after thee.^{ac} ⁸ And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,^{ad} all the land of Canaan, for an everlasting possession: and I will be their God."^{ae}

⁹ And God said unto Abraham, "Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. ¹⁰ This *is* My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.^{af} ¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be a token of the cove-

^p That is, The well of him that liveth and seeth me.

^o Ch. 24, 62, and 25, 11.

^q (In) the wilderness of Paran. Nu. 13, 26.

^r Je. 32, 17.

^s By mercy and truth iniquity is purged; and by the fear of the LORD men depart from evil...Pr. 16, 6. De. 18, 13. Job 1, 1.

^t Or, upright, or, sincere.

^uFor he was afraid to look upon God....Ex. 3, 6.

^v Ro. 4, 11.

^w Heb., multitude of nations.

^x Thou findest his heart faithful before Thee. Ne. 3, 8.

^y That is, Father of a great multitude.

^z Ro. 4, 17.

^{aa} (There were)... mighty kings... over Jerusalem, which...ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them. Ezr. 4, 20.

^{ab} ...The covenant that was confirmed before of God in Christ the Law...cannot disannul... Ga. 3, 17.

^{ac} He. 9, 15.

^{ad} Heb., of thy sojournings.

^{ae} ...A Father unto you and ye... my sons and daughters.... 2 Co. 6, 18. Ex. 6, 7. De. 14, 2; 26, 18; and 29, 13.

^{af} Ro 4, 11.

x Heb., a son of eight days.

b Le. 12, 3. Lu. 2, 21. Jno. 7, 22. Phi. 3, 5.

c The soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken His commandment. Nu. 15, 30, 31. Ex. 4, 24.

ψ That is, Princess
d Ch. 18, 10.

ω Heb., she shall become nations.

e Brethren, we (believers in Christ) are...not the children of the bondwoman, but of the free. Ga. 4, 31. (And women are) daughters (of Sara) as long as (they) do well. 1 Pe. 3, 6.

f ... Your father Abraham rejoiced to see My day, and he saw it, and was glad. Jno. 8, 56.

g (With) towns and castles..... Ch. 25, 16.

h That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Ro. 9, 8.

nant betwixt Me and you. ¹²And he that is eight^x days old shall be circumcised among you, every man^b child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. ¹³He that is born in thy house, and he that is bought with thy money, must need^c be circumcised: and My covenant shall be in your flesh for an everlasting covenant. ¹⁴And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant."

¹⁵And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah^ψ shall her name be. ¹⁶And I will bless her, and give thee a son also of her:^d yea, I will bless her, and she shall be a mother^ω of nations; kings of people shall be of her."^e

¹⁷Then Abraham fell upon his face, and laughed, and said in his heart, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"^f—¹⁸And Abraham said unto God, "O that Ishmael might live before Thee!"

¹⁹And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him. ²⁰And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.^g ²¹But My covenant will I establish with Isaac,^h which Sarah shall bear unto thee at this set time in the next year."

²²And He left off talking with him, and God went up from Abraham.

²³And Abraham took Ishmael his son, and all that were born in his

house, and all that were bought with his money, every male among the men of Abraham's house; and circumcisedⁱ the flesh of their foreskin in the selfsame^k day, as God had said unto him. ²⁴And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. ²⁵And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. ²⁶In the selfsame day was Abraham circumcised, and Ishmael his son. ²⁷And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.^l

XVIII.] A.M. 3426. B.C. 2015. HEBRON. [Q~
The approaching destruction of the Cities of the Plain.

AND the LORD appeared unto him in the plains of Mamre;^m and he sat in the tent door in the heat of the day; ²and he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ranⁿ to meet them from the tent door, and bowed^o himself toward the ground, ³and said, "My Lord, if now I have found favour in Thy sight, pass not away, I pray thee, from thy servant:^p ⁴let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:^q ⁵and I will fetch a morsel of bread, and comfort^a ye your hearts; after that ye shall pass on:^r for therefore are ye come^b to your servant."

And they said, "So do, as thou hast said."

⁶And Abraham hastened into the tent unto Sarah, and said, "Make ready^v quickly three measures of fine meal, knead it, and make cakes upon the hearth."

⁷And Abraham ran unto the herd, and fetcht a calf^s tender and good, and gave it unto a young man; and he hasted to dress^t it. ⁸And he took butter,⁸ and milk,^u and the calf which he had dressed, and set it before them;

i ... Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Ro. 2, 25.

k I made haste, and delayed not to keep Thy commandments. Ps. 119, 60.

l Ch. 18, 19.

m Abraham dwelt in the plain of Mamre, which is in Hebron. Ch. 13, 18, and 14, 13.

n Be not forgetful to entertain strangers: for thereby some have entertained angels unawares He. 13, 2.

o Ch. 23, 7; 33, 3, 7; and 43, 26. Ru. 2, 10. 2 KI. 2, 15.

p Use hospitality one to another without grudging. 1 Pe. 4, 9.

q Ch. 19, 2; 24, 32; and 43, 24. 1 Ti. 5, 10.

a Heb., stay.

r (Gideon said) Depart not hence, I pray thee, until.....I bring forth my present (or, meat offering), and set it before thee. Ju. 6, 18, and 19, 5.

β Heb., you have passed.

γ Heb., hasten.

s The liberal devise-th liberal things...Is. 52, 8.

t ... Manoah said unto the angel, ...Let us detain thee until we shall have made ready a kid for thee. Ju. 13, 15.

δ (Cream, or clotted cream.)

u De. 32, 14.

v ...Waited...(as)
Ne. 12, 44.

and he stood^v by them under the tree, and they did eat.

⁹And they said unto him, "Where is Sarah thy wife?"

And he said, "Behold, in the tent."^w

¹⁰And He said, "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son."^x

And Sarah heard *it* in the tent door, which *was* behind him.

¹¹Now Abraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah after the manner of women. ¹²Therefore Sarah laughed within herself, saying, "After I am waxed old shall I have pleasure, my lord being old also?"^y

¹³And the Lord said unto Abraham, "Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which an old?' ¹⁴Is any thing too hard for the Lord?" At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

¹⁵Then Sarah denied, saying, "I laughed not;"
For she was afraid.
And He said, "Nay; but thou didst laugh."^a

¹⁶And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.^b ¹⁷And the Lord said, "Shall I hide from Abraham^c that thing which I do; ¹⁸seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"^d

¹⁹For I know him, that he will command his children^e and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him."^f

²⁰And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very

grievous;^g ²¹I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

²²And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

²³And Abraham drew near, and said, "Wilt Thou also destroy the righteous with the wicked?"^h ²⁴Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that *are* therein?"ⁱ ²⁵That be far from Thee to do after this manner, to slay the righteous^k with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?"^l

²⁶And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."^m

²⁷And Abraham answered and said, "Behold now, I have taken upon me to speak unto the Lord, which *am* but dust and ashes:ⁿ ²⁸peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five?"^o

And He said, "If I find there forty and five, I will not destroy *it*."

²⁹And he spake unto Him yet again, and said, "Peradventure there shall be forty found there."

And He said, "I will not do *it* for forty's sake."

³⁰And he said unto Him, "Oh let not the Lord be angry,^p and I will speak: Peradventure there shall thirty be found there."

And He said, "I will not do *it*, if I find thirty there."

³¹And he said, "Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there."

And He said, "I will not destroy *it* for twenty's sake."^q

g Ch. 13, 13. Ez. 16, 49.

h Nu. 16, 22. 2 Sa. 24, 17.

i Run ye to and fro through the streets of Jerusalem, and... if ye can find a man... that executeth judgment, ...I will pardon it. Je. 5, 1.

k ...Behold, God will not cast away a perfect man... Job 8, 20.

l He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He. De. 32, 4. Job 8, 3, and 34, 23. Ps. 58, 11.

m I sought for a man among them that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none. Ez. 22, 30.

n ...That dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. Job 4, 19. Ec. 12, 7.

o Praying always with all prayer and supplication... and watching thereunto with all perseverance... Ep. 6, 18. Lu. 18, 1.

p For thou, Lord, art good & ready to forgive, and plenteous in mercy unto all them that call upon thee. Ps. 86, 5.

w Discreet, chaste, keepers at home, good, obedient to their own husbands... Tit. 2, 5. Ch. 24, 67.

x Ro. 4, 20.

y Through faith also Sarah herself received strength to conceive seed... He. 11, 11.

z If it be marvelous (or, hard, or, difficult) in (your) eyes, should it also be marvellous in Mine eyes? saith the Lord of hosts. Zec. 8, 6. Mat. 3, 9. Lu. 1, 37.

a The lip of truth shall be established for ever; but a lying tongue is but for a moment. Pr. 12, 19.

b Ac. 15, 3; 20, 38; and 21, 5. Ro. 15, 24. 3 Jo. 6.

c ...My friend... Is. 41, 8.

d Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Ac. 3, 25.

e Train up (instruct, or educate). De. 20, 5. 1 Ki. 8, (33.) a child in the way he should go, and when he is old he will not depart from it. Pr. 22, 6.

f Those that honour Me I will honour. 1 Sa. 2, 30.

³² And he said, "Oh let not the Lord be angry, and I will speak yet but this once:^p Peradventure ten shall be found there."

And He said, "I will not destroy it for ten's sake."^q

³³ And the Lord went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place.

XIX.] A.M. 3426. B.C. 2015. SODOM. *The overthrow of the Cities of the Plain, and the deliverance of Lot.* [23

AND there came two^r angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them;^s and he bowed himself with his face toward the ground; ²and he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways."^t

And they said, "Nay;^u but we will abide in the street all night."

³And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."^v

⁴But before^w they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:^x ⁵and they called unto Lot, and said unto him, "Where *are* the men which came in to thee this night? bring them out unto us, that we may know them."

⁶And Lot went out at the door unto them, and shut the door after him, ⁷and said, "I pray you, brethren, do not so wickedly.^y ⁸Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

⁹And they said, "Stand back."

And they said *again*, "This one fellow came in to sojourn, and he will needs be a judge:—now will we deal worse with thee, than with them."^z

And they pressed sore upon the man, *even* Lot, and came near to break the door.^a ¹⁰But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. ¹¹And they smote the men that *were* at the door of the house with blindness,^b both small and great: so that they wearied^d themselves to find the door.

¹²And the men said unto Lot, "Hast thou here any besides?^c son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:¹³ for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

¹⁴And Lot went out, and spake unto his sons in law, which married his daughters, and said, "Up, get you out of this place; for the Lord will destroy this city."^d

But he seemed as one that mocked^e unto his sons in law.

¹⁵And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; ¹⁶lest thou be consumed in the iniquity^f of the city."^f

¹⁶And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him:^g and they brought him forth, and set him without the city. ¹⁷And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look^h not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."^g

^z Who made thee a prince and a judge over us? Ex. 2, 14. He that rebuketh a wicked man getteth himself a blot. Pr. 9, 7.

^a The fool rageth and is confident. Pr. 13, 16.

^b 2 Ki. 6, 18. Acts 13, 11.

^c (Howe may be inferred the inherent supernatural power of angels.)

^d (The) spies..... brought out Rahab, and her father, and her mother, and her brethren, and all that she had.... Jos. 6, 23.

^e ...Deliver every man his soul: be not cut off in her (Babylon's) iniquity; for this is the time of the Lord's vengeance... Je. 51, 6.

^f It is not He, neither shall evil come upon us: neither shall we see sword nor famine. Je. 5, 12. Ez. 49, 49.

^g Heb., are found.

^h Or, punishment.

^f Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. Nu. 16, 26.

^g The Lord thy God is a merciful God. He will not forsake thee, neither destroy thee.... De. 4, 31.

^h No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Lu. 9, 62.

^p So Gideon. Ju. 6, 39.

^q Ye are the salt of the earth. Mat. 5, 13.

^r ... (Two of the) three men. Ch. 18, 2.

^s ... The stranger did not lodge in the street; but I opened my doors to the traveller. Job 31, 32.

^t ... The old man said, 'Peace be with thee;... let all thy wants be upon me; only lodge not in the street.' So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat & drink. Ju. 19, 20, 21.

^u See Lu. 24, 28.

^v Ch. 18, 6 Ex. 12, 15, 39. Ju. 6, 19. 1 Sa. 28, 24. 1 Co. 5, 8.

^w (The wicked) sleep not except they have done mischief... Pr. 4, 16.

^x Is. 3, 9. Ju. 19, 22. Ro. 1, 24, 27. Jude 7.

^y That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. 2 Pe. 2, 8.

¹⁸ And Lot said unto them, "Oh, not so, my Lord: ¹⁹ Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: ²⁰ behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live."ⁱ

²¹ And he said unto him, "See, I have accepted thee^q concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. ²² Haste thee, escape thither; for I cannot do any thing till thou be come thither."^k

Therefore the name of the city was called Zoar.^l—²³ The sun was risen upon the earth when Lot entered into Zoar.

²⁴ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; ²⁵ and He overthrew those cities,^m and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.ⁿ

²⁶ But his wife looked back from behind him, and she became a pillar of salt.^o

²⁷ And Abraham gat up early in the morning to the place where he stood before the LORD: ²⁸ and he looked^p toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.^q ²⁹ And it came to pass, when God destroyed the cities of the plain,^r that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt.

³⁰ AND Lot went up out of Zoar,

and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

³¹ And the firstborn said unto the younger, "Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:^s ³² come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."^t

³³ And they made their father drink wine^u that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.^v

³⁴ And it came to pass on the morrow, that the firstborn said unto the younger, "Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father."^w

³⁵ And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. ³⁶ Thus were both the daughters of Lot with child by their father.^x ³⁷ And the firstborn bare a son, and called his name Moab: ^y the same is the father of the Moabites unto this day. ³⁸ And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.^z

XX.] A.M. 3427. B.C. 2014. GERAR, [25
(near Gaza.)
Abraham a second time denieth Sarah.

AND Abraham journeyed from thence toward the south^a country, and dwelled between Kadesh^b and Shur, and sojourned in Gerar.^c

² And Abraham said of Sarah his wife, "She is my sister:"

And Abimelech king of Gerar sent, and took^d Sarah. ³ But God came to Abimelech in a dream by night,^e and said to him, "Behold, thou art but a

^q....If brethren dwell together, and one of them die, and have no child...the wife of the dead shall not marry without unto a stranger: her husband's brother (or next kinsman, Ge. 38, 8, 9, and Ru. 1, 12), shall go in unto her, & take her to him to wife. De. 25, 5.

^r Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Pr. 20, 1.

^s (It was the custom to keep wine in caves in the vicinity of cities, and it is thought that this was the source whence was obtained the wine spoken of in the text. Dathie.)

^t Ec. 7, 26.

^u A just man fall-eth seven times & riseth up again; but the wicked shall fall into mischief. Pr. 24, 16.

^v (That is, 'from a father,' Baum. i. e., 'son of my people'; to intimate that he did not spring from a strange family. Baum.)

^w (Under the name of Shehites, these two notions bore a very prominent part as the enemies of Egypt from the reign of Sthos I. to Ramesses IV.)

^x Ch. 13, 1.

^y Ch. 16, 7, 14.

^z Ch. 26, 6.

^a Ch. 12, 13, and 26, 7.

^b In a dream, in a vision of the night, when deep sleep fallth upon men, in slumberings upon the bed, then He openeth the ears of men, & sealeth their instruction: Job 33, 15, 16.

ⁱ ...Trust in the Lord with all thine heart, and lean not unto thine own understanding. Pr. 3, 5.

^j Heb., thy face.

^k Ex. 32, 10. De. 9, 14. Ma. 6, 5.

^l That is, Little, ve. 20.

^m Heb., gone forth.

ⁿ (The site of Sodom is now covered by the waters of the Dead Sea. In the days of Josephus it sent up in many places black masses of asphaltum, and this it does still. The borders of the lake abound with sulphur.)

^o The whole land thereof is brimstone, and salt, & burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah & Zeboim, which the Lord overthrew in His anger, and in His wrath. De. 29, 23. 2 Pe. 2, 6. Jude 7.

^p ...Let him not return back...remember Lot's wife. Lu. 17, 32.

^q (To know the result, for the Lord) had said, I will not destroy it for ten's sake. Ch. 18, 32.

^r Re. 18, 9.

^s ... (Which) are set forth for an example.... Jude 7.

A.M. 3427. B.C. 2014. MOUNT ZOAR. [24
The daughters of Lot, thinking that there was no proper match left them in all the earth, obtain children by their father.

v Heb., *married to an husband.*

a Though (a good man) fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand. Ps. 37, 24.

ξ Or, *simplicity, or, sincerity.*

b The integrity of the upright shall guide them Pr. 11, 3.

c The just man walketh in his integrity: his children are blessed after him. Pr. 20, 7.

d Touch not Mine anointed, and do My prophets no harm. 1 Ch. 16, 22.

e ...All the men that appertained unto Korah..... went down alive into the pit..... Nu. 16, 32, 33.

f Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit. Pr. 28, 10. Ch. 38, 24, and 39, 9. Le. 20, 10. 2 Sa. 12, 5, 10, 11.

g By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil. Pr. 16, 6. Ch. 12, 12, and 26, 7.

dead man, for the woman which thou hast taken; for she is a man's wife."v

4 But Abimelech had not come near her: and he said, "Lord, wilt thou slay also a righteous nation?"a 5 Said he not unto me, 'She is my sister?' and she, even she herself said, 'He is my brother:' in the integrity^ξ of my heart and innocency of my hands have I done this."b

6 And God said unto him in a dream, "Yea, I know that thou didst this in the integrity of thy heart; c for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 7 Now therefore restore^d the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine."e

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham and said unto him, "What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done."f 10 And Abimelech said unto Abraham, "What sawest thou, that thou hast done this thing?"

11 And Abraham said, "Because I thought,g Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, 'This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.' "

14 And Abimelech took sheep and oxen, and menservants, and womenservants, and gave^h them unto Abraham, and restored him Sarah his wife. 15 And Abimelech said, "Behold, my land is before thee: dwell where it pleaseth thee."o 16 And unto Sarah he said, "Behold, I have given thy brother a thousand pieces of silver: p behold, he is to thee a covering of the eyes, q unto all that are with thee, r and with all other: "s

Thus she was reproved. i

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. 18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

XXI.] A.M. 3428. B.C. 2013. BEER-SHEBA. [26
The birth of Isaac, and the expulsion of Hagar and Ishmael.

AND the LORD visited^k Sarah as He had said, and the LORD did unto Sarah as He had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. l

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. m 5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, "God hath made me to laugh, so that all that hear will laugh with me." 7 And she said, "Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age." n

8 And the child grew, and was weaned: 7 and Abraham made a great feast the same day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had born

h Ch. 12, 16.

o Heb., as is good in thine eyes.

p (I have given a thousand pieces of silver to thy brother, with which thou mayest buy a veil for thy countenance, that who all who are with thee, as well as others, see thee, they may know thee to be a married woman. Dathe.)

q (Let this be to thee a covering to the eyes. To cover the eyes of any one was to appraise him with gifts. Maurer.)

r (As to all things with thee and with all, i.e., as regards all things, which have happened to thee and thine.)

s (And thus shall satisfaction be rendered to thee. Maurer.)

i As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear. Pr. 25, 12, and 27, 5.

k 1 Sa. 2, 21.

l The Lord said, I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son. Ch. 18, 10.

m What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. De. 12, 32.

n (The people in oriental countries suckle their children much longer than is customary in Europe. See 1 Sam. 1, 22, 24. About three years is said to be the usual time in Persia, India, &c. Comp. 2 Ch. 31, 16.)

a Ishmael. Ch. 16, 3, 6, 15. Even a child is known by his doings, whether his work be pure, and whether it be right. Pr. 20, 11.

o ...He that was born after the flesh persecuted him that was born after the spirit. Ga. 4, 29.

p ... My counsel shall stand, and I will do all My pleasure. .Is. 46, 10.

a My covenant will I establish with Isaac. Ch. 17, 21.

b (That is,) the children of the promise are counted for the seed. Ro. 9, 8. Ver. 18. Ch. 16, 10, and 17, 20.

a (The provisions which were necessary for her and Ishmael.)

β (A kid's skin containing water sufficient to last them till they should come to the next well.)

γ (Hagar missed the well which it is likely Abraham had particularly specified. Clarke.)

δ (To screen him from the intensity of the heat: Ishmael, though at this time about 17 was less able to bear fatigue than his mother who was of mature age. Clarke.)

e (Fatigue and thirst under the unmitigated rays of a vertical sun had completely exhausted his strength.)

ζ (He adopted the life and character of the Bedouin Arabs. For a graphic portrait of their manners see the Arabian romance, Antar.)

η (Perhaps the Wady Firan, in the neighbourhood of Sinai.)

unto Abraham, mocking.^a ¹⁰ Wherefore she said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac."^o

¹¹ And the thing was very grievous in Abraham's sight because of his son.

¹² And God said unto Abraham, "Let it not be grievous^p in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac^a shall thy seed be called. ¹³ And also of the son of the bondwoman will I make a nation, because he *is* thy seed."^b

¹⁴ And Abraham rose up early in the morning, and took bread,^a and a bottle^β of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered^γ in the wilderness of Beer-sheba. ¹⁵ And the water was spent in the bottle, and she cast the child under one of the shrubs.^δ ¹⁶ And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, "Let me not see the death of the child."

And she sat over against *him*, and lift up her voice, and wept.^e

¹⁷ And God heard the voice of the lad; and the Angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. ¹⁸ Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."^f

¹⁹ And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. ²⁰ And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.^g ²¹ And he dwelt in the wilderness of Paran:^h and his mother

took him a wife out of the land of Egypt.^θ

A.M. 3428. B.C. 2013. BEER-SHEBA. *Abimelech's covenant with Abraham.*

[27

²² AND it came to pass at that time, that Abimelech^c and Phichol the chief captain of his host spake unto Abraham, saying, "God *is* with thee in all that thou doest: ²³ now therefore swear unto me here by God that^d thou wilt not deal falsely with me, nor with my son, nor with my son's son:^e *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

²⁴ And Abraham said, "I will swear."^e

²⁵ And Abraham reproved^f Abimelech because of a well of water, which Abimelech's servants had violently taken away.

²⁶ And Abimelech said, "I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day."^g

²⁷ And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.^h

²⁸ And Abraham set seven ewe lambs of the flock by themselves.

²⁹ And Abimelech said unto Abraham, "What *mean* these seven ewe lambs which thou hast set by themselves?"

³⁰ And he said, "For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well."ⁱ

³¹ Wherefore he called that place Beer-sheba;^k because there they sware both of them. ³² Thus they made a covenant at Beer-sheba:^l then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

³³ And *Abraham* planted a grove^m in Beer-sheba, and calledⁿ there on the name of the Lord, the everlast-

θ (Mark,—she avoided the inhabitants of Canaan.)

c Ch. 20, 2, and 26, 26.

d Heb., *If thou shalt lie unto me.*

d Swear now, therefore, unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. 1 Sa. 24, 21.

e ...An oath for confirmation is to (men) an end of all strife. He. 6, 16. Ex. 22, 11.

f Debate thy cause with thy neighbour himself...Pr. 25, 9.

g A reproof entereth more into a wise man than an hundred stripes into a fool...Pr. 17, 10.

h 1 Sa. 18, 3.

i Ch. 31, 48, 52.

k That is, the well of the oath.

l (A town of some consequence afterwards rose on the spot and retained the same name. It was the south-west city of the land, and its name is of frequent occurrence. Its present Arabic name, Bir-es-Siba, means "well of the seven.")

m Or, tree (an oak, agreeably to the usages of the patriarchal times).

n (Rather, invoked in the name. Shuckford.)

k By faith he sojourned in the Land of Promise as in a strange country, dwelling in tabernacles...He. 11, 9.

o ("Faith's like a torch, the more it's shook it shines.")

π Heb., Behold me.

l By faith, Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten Son. He. 11, 17. 1 Co. 10, 13. Ja. 1, 12. 1 Pe. 1, 7.

m Ju. 11, 31, 39. 2 Ki. 3, 27. Mi. 6, 7.

n Is. 26, 3.

p (There are many three days mentioned in the holy Scriptures, of which one is the resurrection of the Messiah. Bereshith Rabba.) Jonah 1, 17. 1 Co. 15, 4.

s (Isaac was at this time 25 years of age. Josephus.)

o He bearing His cross went forth. Jno. 19, 17.

τ (With the imperfect igniting apparatus which the Orientals employ, it is not easy to make a fire when needed. Vic. Bib.)

pAccounting that God was able to raise him up, even from the dead.....He. 11, 19.

v Heb., Behold me.

φ Or, kid. Ch. 4, 4, and 8, 20.

q Behold the Lamb of God. Jno. 1, 29.

χ (This history receives a striking confirmation from the remembrance of it in what Sauchoniot mentions concerning Krouas, that, in a season of peril, he sacrificed his only son.)

ing God. ³¹And Abraham sojourned in the Philistines' land many days.^k

XXII.] A.M. 3453. B.C. 1988. MOUNT MORIAH (2 Ch. iii. 1). [28
The offering up of Isaac. The descendants of Nahor.

AND it came to pass after these things, that God did tempt^o Abraham, and said unto him, "Abraham:"

And he said, "Behold, here I am."^π

²And He said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer^l him there for a burnt offering upon one of the mountains which I will tell thee of."^m

³And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.ⁿ ⁴Then on the third^p day Abraham lifted up his eyes, and saw the place afar off.

⁵And Abraham said unto his young men, "Abide ye here with the ass; and I and the lad^s will go yonder and worship, and come again to you."

⁶And Abraham took the wood of the burnt offering, and laid it upon Isaac his son;^o and he took the fire^τ in his hand, and a knife; and they went both of them together.^p

⁷And Isaac spake unto Abraham his father, and said, "My father:"

And he said, "Here am^v I, my son."

And he said, "Behold the fire and the wood: but where is the lamb^φ for a burnt offering?"

⁸And Abraham said, "My son, God will provide himself a lamb for a burnt offering:"^q

So they went both of them together.^χ ⁹And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar

upon the wood.^p ¹⁰And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹And the Angel of the LORD called unto him out of heaven, and said, "Abraham, Abraham:"

And he said, "Here am I."

¹²And He said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."^q

¹³And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns:^w and Abraham went and took the ram, and offered him up for a burnt offering in the stead^a of his son.

¹⁴And Abraham called the name of that place Jehovah-jireh:^β as it is said to this day, 'In the mount of the LORD it shall be seen.'

¹⁵And the Angel^r of the LORD called unto Abraham out of heaven the second time,¹⁶ and said, "By Myself^s have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:¹⁷ that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore;^γ and thy seed shall possess the gate of his enemies;¹⁸ and in thy seed shall all the nations of the earth be blessed;^t because thou hast obeyed My voice."

¹⁹So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

²⁰And it came to pass after these things, that it was told Abraham, saying, "Behold, Milcah, she hath also born children unto thy brother Nahor;^δ ²¹Huz^ε his firstborn, and Buz his brother, and Kemuel the father of Aram,^ζ ²²and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. ²³And Bethuel begat Re-

p Ep. 5, 2.

q Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Ja. 2, 21.

w (Rosenmüller, after Abernethy, translates thus, "And behold a ram (feeding), & afterwards (he saw it) caught in the entanglement of a thicket by his horns.")

a (The animal victim is substituted in place of the first-born. This is more clearly developed afterwards. See Ex. 13, 2, and 22, 29. 1 Sa. 15, 22.)

β (That is, the Lord will see, or provide. Perhaps spoken prophetically, "on this mount the Lord shall be seen." 2 Ch. 3, 1. Clarke.)

r Ver. 11, 12. Ch. 16, 7, 9, 10, and 21, 17.

s ...Because He could swear by no greater, He swore by Himself...He. 6, 13.

γ Heb., lip.

t Christ hath redeemed us from the curse of the law, being made a curse for us...that the blessing of Abraham might come on the Gentiles...through faith... Ga. 3, 13, 14.

δ (Nahor espoused Milcah his niece, daughter of his eldest brother Haran. He did not quit Ur when the rest of the family did, but seems to have done so afterwards. Ch. 11, 31; 27, 43; and 29, 5.)

ε Job 1, 1.

ζ Nu. 23, 7. Ps. 60, title.

Ch. 24, 15, 24, and 28, 2, 5; 47; and 25, 20; called, Ro. 9, 10, Rebecca.

u Ch. 17, 17.

6 (The city of Arba)...which Arba was a great man among the Anakims....Jos. 14, 15. Ch. 13, 18. Ju. 1, 10.

i (Abraham had probably several places of temporary residence, & particularly one at Beer-sheba, and another at Hebron, about 24 miles apart. Clarke.)

v Canaan begat Sidon his first-born, and Heth. Ch. 10, 15.

wBut a few men in number; yea, very few & strangers in the land). Ps. 105, 12.

x ...He gave him none inheritance in it, no, not so much as to set his foot on...Ac. 7, 5.

k Heb., a prince of God. Ch. 13, 2; 14, 14; and 24, 35.

y ...A man that hath friends must shew himself friendly.... Pr. 18, 24. Ro. 12, 17, 18. He. 12, 14.

l Heb., full money.

z Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God. Le. 19, 36. Pr. 20, 14.

m ("Was sitting," apparently not personally known to Abraham. Clarke. Others, "dwelt.")

v Heb., ears.

8 (The elders and magistrates, to whose presence & concurrence the historian gives particular prominence. Haver-nick.) Ch. 34, 20, 24. Ru. 4, 4.

bekah:⁷ these eight Milcah did bear to Nahor, Abraham's brother. ²⁴And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah."

XXIII.] A.M. 3465. B.C. 1976. [29
HEBRON (OF KIRJATH-ARBA). Abraham obtains by purchase a part of the Promised Land as a place of burial for Sarah.

AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.^u ²And Sarah died in Kirjath-arba;⁶ the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.⁴

³And Abraham stood up from before his dead, and spake unto the sons of Heth,^v saying, ⁴⁴"I am a stranger and a sojourner with you: give me a possession^x of a buryingplace with you, that I may bury my dead out of my sight."

⁵And the children of Heth answered Abraham, saying unto him, ⁶⁴"Hear us, my lord: thou art a mighty^k prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

⁷And Abraham stood up, and bowed^l himself to the people of the land, even to the children of Heth.

⁸And he communed with them, saying, "If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, ⁹that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money^a as it is worth⁷ he shall give it me for a possession of a buryingplace amongst you."

¹⁰And Ephron dwelt^m among the children of Heth: and Ephron the Hittite answered Abraham in the audience^v of the children of Heth, even of all that went in at the gate⁸ of his city, saying, ¹¹"Nay, my

lord, hear me: the field give I thee, and the cave that is therein, I give it thee;^a in the presence of the sons of my people give I it thee: bury thy dead."^o

¹²And Abraham bowed down himself before the people of the land, and he spake unto Ephron in the audience of the people of the land, saying, "But if thou wilt give it, I pray thee hear me: I will give thee money^p for the field; take it of me, and I will bury my dead there."

¹⁴And Ephron answered Abraham, saying unto him, ¹⁵"My lord, hearken unto me: the land is worth four hundred shekels^q of silver; what is that betwixt me and thee? bury therefore thy dead."

¹⁶And Abraham hearkened unto Ephron,^b and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

¹⁷And the field^s of Ephron, which was in Machpelah,^c which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure¹⁸ unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.^d

¹⁹And after this, Abraham buried Sarah his wife in the cave^r of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. ²⁰And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

XXIV.] A.M. 3468. B.C. 1973. HARAN. (in the N.W. of Mesopotamia). [30
Abraham sends to his own kindred for a wife to Isaac.

AND Abraham was old, and well stricken^v in age: and the LORD had blessed Abraham in all things.^e

²And Abraham said unto his eldest^f servant of his house, that ruled

a 2 Sa. 24, 21—24.
o (This is exquisitely oriental. But Abraham perfectly understands Ephron's parade of his readiness to give it. Kitto.)

p (This account shows an intimate acquaintance with the circumstances of the Canaanites, the trade carried on by whom had led to the disuse of barter and the employment of silver. Haver-nick.)

q The shekel is twenty gerahs. Ex. 30, 13. Nu. 3, 47. Eze. 45, 12. (The value of the sacred shekel was about 28.4d. This perhaps was the bekah or common shekel.)

r ...I (Jeremiah) bought the field of Hanameel my uncle's son, ...and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, & took witnesses, & weighed him the money in the balances. Je. 32, 9, 10.

s (It should be observed that Abraham wished to purchase the cave only, but Ephron, in a politely indirect manner, intimates that the field must be purchased with it. Kitto.)

c Ch. 25, 9; 49, 30—32; and 50, 13. Ac. 7, 16.

d Je. 32, 12.

r (This cave is now in the possession of the Mohammedans, and is shewn occasionally to visitors. In the Jewish version of the Bible by De Sola & others, there is a long and interesting account of this cave, p. 134.)

v Heb., gone into days.
e Pr. 10, 22. Ps. 112, 3.
f Ver. 10.

φ (In sectione circumcisionis mee, the part that bore the sign of God's covenant. (Clarke.) Ch. 17, 29, 1 Chr. 29, 24 mar. La. 5, 6.

g Ch. 14, 22. De. 6, 13. Jos. 2, 12.

h Neither shalt thou make marriages with themfor they will turn away thy son from following Me, that they may serve other gods. De. 7, 3, 4.

i Pr. 13, 16.

k (Ur) on the other side of the river (Euphrates, where) they served other gods. Jos. 24, 2.

l He. 11, 15.

m Ch. 12, 1.

nThe Angel of His presence. Is. 63, 9. Ex. 23, 20, and 33, 2. Mat. 3, 1.

o Nu. 30, 5, 8. Jos. 2, 17, 20.

χ (Oaths are not to be taken lightly, but do not seem to be condemned in Scripture. Ex. 20, 7. Mat. 23, 16. Ja. 5, 12.)

ψ Or, and.

ω (Haran, where Nahor continued to reside. Ch. 27, 43.)

α (Kneeling being the posture in which camels always repose. Pic. Bib.) Pr. 12, 10.

β (Among the Arabs and other nomades, & also in many parts of India, it is the exclusive employment of the women, without distinction of rank. Pic. Bib.)

γ Heb., that women which draw water go forth.

ρ Pr. 3, 5, 6. Ne. 1, 11.

q Ex. 2, 16. Ch. 29, 9.

over all that he had, "Put, I pray thee, thy hand under my thigh:^φ ³and I will make thee swear^g by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites,^h among whom I dwell: ⁴but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

⁵And the servant said unto him, "Peradventureⁱ the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence^k thou earnest?"

⁶And Abraham said unto him, "Beware^l thou that thou bring not my son thither again. ⁷The LORD God of heaven, which took^m me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land; He shall send His Angelⁿ before thee, and thou shalt take a wife unto my son from thence. ⁸And if the woman will not be willing to follow thee, then thou shalt be clear^o from this my oath: only bring not my son thither again."

⁹And the servant put his hand under the thigh of Abraham his master, and swore^χ to him concerning that matter.

¹⁰And the servant took ten camels of the camels of his master, and departed; for^ψ all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city^ω of Nahor. ¹¹And he made his camels to kneel^α down without the city by a well of water at the time of the evening, even the time that women^β go out to draw^γ water.

¹²And he said, "O LORD God of my master Abraham, I pray^ρ Thee, send me good speed this day, and shew kindness unto my master Abraham. ¹³Behold, I stand here by the well of water; and the daughters^q of

the men of the city come out to draw water: ¹⁴and let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I will give thy camels drink also;' let the same be she that Thou hast appointed^δ for Thy servant Isaac; and thereby shall I know that Thou hast shewed kindness unto my master."^r

¹⁵And it came to pass, before^s he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Mileah,^t the wife of Nahor, Abraham's brother, with her pitcher^e upon her shoulder. ¹⁶And the damsel was very fair^s to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

¹⁷And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher."^η

¹⁸And she said, "Drink, my lord:" And she hasted, and let down her pitcher upon her hand, and gave him drink.^θ ¹⁹And when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking."^υ

²⁰And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

²¹And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.^v ²²And it came to pass, as the camels had done drinking, that the man took a golden earring^t of half^κ a shekel weight, and two bracelets for her hands of ten^λ shekels weight of gold; ²³and said, "Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?"

²⁴And she said unto him, "I am the daughter of Bethuel the son of Mileah, which she bare unto Nahor."

δ (In all things the assistance & blessing of God are necessary, even where human strength and wisdom have the fullest and freest course of action. (Clarke.)

r See Ju. 6, 17, 37. 1 Sa. 6, 7, 14, 10; and 20, 7. s Ps. 31, 15. t Ch. 11, 29, and 22, 23.

ε (The same word Kad is used to describe the vessel in which Gideon's soldiers converted their torches. Pic. Bib.)

ζ Heb., good of countenance.

η (It is not likely that Abraham's servant travelled without a leather bucket to draw water; it is therefore probable that he abstained from either drinking or watering his camels until he had obtained permission. Pic. Bib.)

θ (Contrast with this the conduct of the woman of Samaria, Jno. 4, 7, 9. Among the Bedouins, the women, when they are at the wells in the evening, are generally obliging to travellers, and ready to supply such water as they may require for themselves or their beasts. Pic. Bib.)

υ Pr. 31, 26.

v Ve. 12, 56. Ps. 34, 4.

κ Or, jewel for the forehead. Is. 3, 19. Eze. 16, 12. (Some Koordish and Bidouni females wear a thin circular plate of gold, in the centre of which a turquoise is often set, over the pit; by which the ornament is attached to the side of the nose. Pic. Bib.)

λ (Quarter of an ounce.)

λ (Five ounces.)

25 She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

26 And the man bowed^o down his head, and worshipped the LORD. 27 And he said, "Blessed be the LORD God of my master Abraham, Who hath not left destitute my master of His mercy and His truth: I being in the way, the LORD led^p me to the house of my master's brethren."

28 And the damsel ran, and told them^q of her mother's^u house these things.

29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he stood by the camels at the well. 31 And he said, "Come in, thou blessed of the LORD; wherefore standest thou without?^y for I have prepared the house, and room for the camels."

32 And the man came into the house: and he ungirded his camels, and gave straw and provender^r for the camels, and water to wash his feet, and the men's feet that were with him. 33 And there was set meat before him to eat: but he said, "I will not eat, until I have told mine errand."^z

And he said, "Speak on."

34 And he said, "I am Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great:^a and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. 36 And Sarah my master's wife bare a son to my master when she was old:^b and unto him hath he given all that he hath. 37 And my master made me swear, saying, 'Thou shalt not take a wife

to my son of the daughters of the Canaanites, in whose land I dwell: 38 but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.' 39 And I said unto my master, 'Peradventure the woman will not follow me.'^c 40 And he said unto me, 'The LORD, before whom I walk, will send His Angel with thee, and prosper^e thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 41 then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.' 42 And I came this day unto the well, and said,^d 'O LORD God of my master Abraham, if now Thou do prosper my way which I go: 43 behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, 'Give me, I pray thee, a little water of thy pitcher to drink;' 44 and she say to me, 'Both drink thou, and I will also draw for thy camels:' let the same be the woman whom the LORD hath appointed^e out for my master's son.' 45 And before I had done speaking^f in mine heart,^o behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, 'Let me drink, I pray thee.' 46 And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also: ' so I drank, and she made the camels drink also. 47 And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him;' and I put the earring upon her face,^g and the bracelets upon her hands. 48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's

g (For he felt the sacredness of the oath.) See Jos. 9, 19, 20.

cThe God of Shadrach, Meshach, & Abednego...sent His angel, and delivered His servants that trusted in Him...Da. 3, 28.

d I proclaimed a fast.....that we might seek of (our God) a right way for us, and for our little ones, and for all our substance. Ezr. 8, 21.

e The lot is cast into the lap; but the whole disposing thereof is of the LORD. Pr. 16, 33.

f (Hannah) continued praying before the Lord, ...and spake in her heart...Then Eli...said, Go in peace; and the God of Israel grant thee this petition...1 Sa. 1, 13, 17.

o (It would have been improper to have used public prayer on the occasion, as his servants could have felt no particular interest in the accomplishments of his petitions, because they were not concerned in them, having none of the responsibility of this mission. Clarke.)

g Ve. 22.

o Ve. 52. Ex. 4, 31. 2 Ch. 20, 18, and 29, 30. Ne. 8, 6.

p Commit thy way (roll thy way upon) into the Lord; trust also in Him, and He shall bring it to pass. Ps. 37, 5.

q (The insignificance of Bethel in the whole of this transaction, ve. 29, 55, though he was living, see ve. 30, is remarkable.)

r A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth it prospereth. Pr. 17, 8.

s (Cattle continue at the press at day in the East to be fed with chopped straw mixed with barley. "Provender" was a mixture of several kinds of fodder; cut straw, barley, beans, &c., so combined as to render it palatable. Pic. Bib.)

t Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. Pr. 22, 29.

u By humility & the fear of the Lord are riches, and honour, and life. Pr. 22, 4.

v Abraham was an hundred years old, when his son Isaac was born unto him. Ch. 24, 5. (And Sarah was ninety. Ch. 17, 17.)

π (Grand-daughter. Here Bethuel, who was Abraham's nephew, is called his brother, as Lot was before.)

ρ (That I may go elsewhere, & seek a proper match for the son of my master. Clarke.)

h For He performeth the thing that is appointed ... & many such things are with Him. Job 23, 14.

ς (All this is most precisely analogous to usages which still prevail in the East. Pic. Bib.)

i Ps. 107, 21, 22.

τ Heb., vessels.

v (These presents would remain with Rebekah, & form her provision in case of a divorce from her husband.)

φ Or, a full year; or, ten months. Ju. 14, 8.

χ (A week or ten days is the most likely sense, as there would be no propriety, after having given their consent that she should go, in detaining her for "a year or ten months." Clarke.)

ψ (Art thou willing to set out immediately?)

ζ ... Deborah, Rebekah's nurse, died, (a hundred and twenty-six years after), and was buried beneath Bethel, under an oak: and the name of it was called "the oak of weeping." (mar.) Ch. 35, 8.

ω (Let them hold in subjection those that hate them. Pic. Bib.)

daughter^π unto his son. ⁴⁹And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."^ρ

⁵⁰Then Laban and Bethuel answered and said, "The thing proceedeth from the Lord:^h we cannot speak unto thee bad or good. ⁵¹Behold, Rebekah ^{is} before thee, take^h her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

⁵²And it came to pass, that, when Abraham's servant heard their words, he worshippedⁱ the Lord, *bowing himself* to the earth. ⁵³And the servant brought forth jewels^τ of silver, and jewels of gold, and raiment, and gave them to Rebekah:^v he gave also to her brother and to her mother precious things. ⁵⁴And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, "Send me away unto my master."

⁵⁵And her brother and her mother said, "Let the damsel abide with us a few days,^φ at the least ten;^χ after that she shall go."

⁵⁶And he said unto them, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."

⁵⁷And they said, "We will call the damsel, and enquire at her mouth."

⁵⁸And they called Rebekah, and said unto her, "Wilt^ψ thou go with this man?"

And she said, "I will go."

⁵⁹And they sent away Rebekah their sister, and her nurse,^ζ and Abraham's servant, and his men. ⁶⁰And they blessed Rebekah, and said unto her, "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate^ω of those which hate them."

⁶¹And Rebekah arose, and her damsels, and they rode upon the

camels,^l and followed the man: and the servant took Rebekah, and went his way.

⁶²And Isaac came from the way of the well Lahai-roi,^m for he dwelt in the south country. ⁶³And Isaac went out to meditate^a in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

⁶⁴And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.^β ⁶⁵For she *had* said unto the servant, "What man *is* this that walketh in the field to meet us?"

And the servant *had* said, "It *is* my master:"
Therefore she took a vail,^γ and covered herself.

⁶⁶And the servant told Isaac all things that he had done.

⁶⁷And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved^δ her: and Isaac was comforted^δ after his mother's death.

XXV.] A.M. 3469. B.C. 1972. BEER-SHEBA. [31
The posterity of Abraham by Keturah. Death of Abraham.

WHEN again^c Abraham took a wife, **I** and her name *was* Keturah. ²And she bare him Zimran,^ο and Jokshan, and Medan, and Midian,^ρ and Ishbak, and Shuah.^q ³And Jokshan begat Sheba,^r and Dedan. And the sons of Dedan^s were Asshurim,^t and Letushim, and Lemmim. ⁴And the sons of Midian; Ephah,^u and Epher, and Hanoah, and Abidah, and Eldaah. All these *were* the children of Keturah.

⁵And Abraham gave all that he had unto Isaac. ⁶But unto the sons of the concubines, which Abraham had, Abraham gave gifts,⁵ and sent them away from Isaac his son, while he yet lived, eastward, unto the east^w country. ⁷And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and

l Ch. 31, 34. 1 Sa. 30, 17. Est. 8, 10, 14.

m Ch. 16, 14, and 25, 11.

a Or, to pray. Ps. 1, 1, 2.

β (It would have been the highest breed of Oriental good manners to have remained on the camel when presented to Isaac. Pic. Bib.) Jos. 15, 18.

γ (Put herself into the costume usual for a bride, when conducted into the tent or house of her husband. Pic. Bib.)

δ (He had never seen Rebekah till she stood unveiled in his tent as his wife. It seemed, therefore, necessary to add that "he loved her," when he did see her. Pic. Bib.)

ν Ch. 38, 12.

ε (The supposition of some that this marriage took place in Sarah's lifetime is without foundation. Abraham lived thirtyseven years after this event, so that his sons could have been old enough to have formed separate establishments before his death.)

ο Zimri. 1 Chr. 1, 32. Je. 25, 25.

ρ Ch. 36, 35, and 37, 28-36. Ex. 2, 15, and 18, 1-4. Nu. 22, 4, 25, 17; and 31, 2, 8. Ju. vi.-viii.

q Bildad the Shuhite... Job 2, 11. r 1 Ki. 10, 1. Job 6, 19. Ps. 72, 10. s Je. 25, 25, and 49, 8. Eze. 25, 13, and 27, 20. t 2 Sa. 2, 9. Eze. 27, 6.

u Is. 60, 6.

ς (Cattle and materials for a domestic establishment.)

η (Arabia and the southern parts of Mesopotamia.)

0 (Isaac was at the very same age at the death of Abraham as Abraham was when the promise came to him, viz., 75. Lightfoot.)

p (Ch. 15, 15; 35, 29; and 49, 33.

q (As generals in the East take place almost immediately after death, it is evident that Ishmael must have been called from the Desert to the death-bed of his father; which implies that relations of kindness and respect had been kept up. Kitto's Bib. Cyc.)

r (Ch. 23, 9; 49, 21; and 50, 13.

s (How Isaac took up a somewhat permanent residence. Ch. 16, 14, and 24, 62.

t (The posterity of Ishmael, proceeding from the east, spread themselves over the peninsula, and formed a large absorbing part of the Arabian population. Pic. Bib.)

u (Ch. 17, 29.

v (From his descendants descended the Nabatheans, whose name was in after times used to designate the whole nation.)

w (Is. 21, 11—16.

x Or, Hadad.

y Job 2, 11.

z 1 Chr. 5, 19.

aa (Marvellous willops of tents. "Castles," fables for cattle and sheep. Kitto's Bib. Cyc.)

ab 1 Sa. 15, 7.

ac (Heb. Job. Ps. 78, 61. Ch. 16, 12.

ad (He and the tribes springing from him always lived near the kindred tribes descended from Abraham. Kitto's Bib. Cyc.)

ae (The mere law-region of Mesopotamia. Pic. Bib.)

fifteen years.⁰ ⁸Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years;^p and was gathered to his people. ⁹And his sons Isaac and Ishmael buried^q him in the cave of Machpelah,^r in the field of Ephron the son of Zohar the Hittite, which is before Mamre; ¹⁰the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

¹¹And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.^κ

¹²Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: ¹³and these are the names of the sons of Ishmael, by their names, according to their generations: ^αthe firstborn of Ishmael, Nebajoth;^μ and Kedar, and Adbeel, and Mibsam, ¹⁴and Mishma, and Dumah,^χ and Massa, ¹⁵Hadar,^ν and Tena,^ζ Jetur,^z Naphtish, and Kedemah: ¹⁶these are the sons of Ishmael, and these are their names, by their towns,^ε and by their castles; twelve princes according to their nations. ¹⁷And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. ¹⁸And they dwelt^a from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died⁹ in the presence of all his brethren.

A.M. 3488, B.C. 1953. LAHAI-ROI.
The early history of Esau and Jacob.

[32

¹⁹AND these are the generations of Isaac, Abraham's son: Abraham begat Isaac: ²⁰and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram,^π the sister to Laban the Syrian.

²¹And Isaac intreated the LORD for his wife, because she was barren:

and the LORD was intreated of him, and Rebekah his wife conceived.

²²And the children struggled together within her; and she said, "If it be so, why^ρ am I thus?"

And she went to enquire of the LORD.^σ ²³And the LORD said unto her, "Two^τ nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger^θ than the other people; and the elder shall serve the younger."^c

²⁴And when her days to be delivered were fulfilled, behold, there were twins in her womb. ²⁵And the first came out red,^υ all over like an hairy garment; and they called his name Esau.^φ ²⁶And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:^ψ and Isaac was threescore years old when she bare them.

²⁷And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.^ω ²⁸And Isaac loved Esau, because he did eat of his venison:^α but Rebekah loved Jacob.

²⁹And Jacob sod pottage: and Esau came from the field, and he was faint:^β and Esau said to Jacob, "Feed me, I pray thee, with that same red pottage;^β for I am faint:"—therefore was his name called Edom.^γ

³¹And Jacob said, "Sell me this day thy birthright."^δ

³²And Esau said, "Behold, I am at the point^ε to die: and what profit shall this birthright do to me?"

³³And Jacob said, "Swear to me this day;"

And he sware unto him: and he sold his birthright unto Jacob. ³⁴Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised^δ his birthright.

ρ (She felt that such an unusual movement was not without a meaning. Havernick.)

σ (Perhaps at Beer-sheba, where Abraham had planted a grove [a place of worship]. Ch. 21, 33.)

τ (Who but the Author and Giver of life could foresee that two children in the womb would multiply into two nations? Bishop Newton.)

θ 2 Sa. 8, 14. 1 Ki. 22, 47. 2 Ch. 25, 11.

c...The children of the promise are comited for the seed (Ro. 9, 8).—that the purpose of God (viz., of making the descendants of Jacob the depository of His will) might stand...the children (not) having done any good or evil (the prediction being verified, not in themselves, but in their posterity. Bishop Newton.)

υ (Red hair and a fair complexion seem to have been regarded as beautiful.) 1 Sa. 16, 12, and 17, 42.

φ ("Made" with a beard. Lightfoot.) β (i. e. a supplanter.) Ch. 27, 36. Ho. 12, 3.

ω (To this day tents remain the exclusive residence of pastoral people.) Heb., venison was in his mouth.

β Heb., with that red pottage. (Lentiles easily dissolve in boiling water, and form a chocolate-coloured pottage much esteemed in N. Africa and W. Asia. 2 Sa. 17, 28, and 23, 11. Eze. 4, 9. The tomb paintings of the Egyptians exhibit the operation of preparing pottage.)

γ That is, Red.

δ (The priority, the promise, and a double portion were included in the birthright.)

ε Heb., going to die.

ζ (Till men are improved by culture, animal existence and ainsare predominant). Job 34, 9. Ec. 8, 15, 18, 22, 13. 1 Co. 15, 32. He. 12, 16.

η (Probably a titular distinction) (Ch. 12, 10, and 20, 2.)

θ (The origin of this nation is very obscure. From De. 2, 23; Je. 47, 4; Am. 9, 7, we learn that they came forth from Cappitor [Cappadocia, Bochart]. In Ge. 10, 13, they are derived from Mizraim. Movers, & after him Kitto, identifies them with the Hyksos, who for two hundred years ruled over Egypt. The root פִּיזִי denotes a wanderer, and the ordinary translation of their name in the Septuagint is 'Ἀλλόφυλοι, 'men of another tribe.')

δ Ch. 20, 2, 3. Pr. 29, 25.

ι (An aperture in the balustrades round the roof of Abimelech's palace. Pic. Bib.)

XXVI.] A.M. 3505. B.C. 1936. GERAR. [33
(It lay in or near the great valley Sheriah, that comes down from Beer-sheba.)

Isaac, during a famine, visits Gerar. His covenant with Abimelech.

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech^η king of the Philistines^θ unto Gerar.

2 And the LORD appeared unto him, and said, "Go not down into Egypt; dwell in the land which I shall tell thee of: 3 sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; 4 and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."

6 And Isaac dwelt in Gerar: 7 and the men of the place asked *him* of his wife; and he said, "She is my sister;" for he feared^δ to say, *She is my wife*; "lest," said he, "the men of the place should kill me for Rebekah;"—because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window,^ι and saw, and, behold, Isaac was sporting with Rebekah his wife. 9 And Abimelech called Isaac, and said, "Behold, of a surety she is thy wife: and how saidst thou, 'She is my sister?'"

And Isaac said unto him, "Because I said, 'Lest I die for her.'"

10 And Abimelech said, "What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us."

11 And Abimelech charged all *his* people, saying, "He that toucheth this man or his wife shall surely be put to death."

12 Then Isaac sowed in that land, and received^ε in the same year an hundredfold: and the LORD blessed him.^ζ 13 And the man waxed great, and went forward,^α and grew until he became very great: 14 for he had possession of flocks, and possession of herds, and great store of servants:^μ and the Philistines envied^ν him. 15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, "Go from us; for thou art much mightier than we."

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.^ξ 19 And Isaac's servants digged in the valley, and found there a well of springing^ο water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, "The water is ours:"^π

And he called the name of the well Esek;^ρ because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.^ς

22 And he removed from thence, and digged another well; and for that they strove not:^τ and he called the name of it Rehoboth;^τ and he said, "For now the LORD hath made room for us, and we shall be fruitful^υ in the land." 23 And he went up from thence to Beer-sheba.

ε Pr. 6, 32.

κ Heb., found.

λ ...He that gathereth by labour (with the hand) shall increase. Pr. 13, 11, and 10, 22. Ps. 112, 3.

μ Heb., went going.

ν Or, husbandry.

ξ (Isaac's husbandry involved the prospect of his permanent residence in Gerar. Pic. Bib.)

ζ (In Persia, wherever procures the means of irrigation becomes the proprietor of the land which he thus renders cultivable. Pic. Bib.)

ο Heb., living.

π (The renewed & bitter strife which Isaac proceeded to clear out the wells and digger ones, leads to the conclusion, that the Philistines deemed it inconvenient that so powerful a clan should acquire a right to the soil of their small territory. Pic. Bib.)

ρ That is, Contention.

ς That is, Hatred.

τ Pr. 24, 10.

τ That is, Room.

υ (The want of rivers and brooks during summer months, in the East, the tribes dependent upon the wells for the very existence of the flocks & herds which form their wealth. Pic. Bib.)

φ (That the patriarchal altars were of unhewn stones or of earth is confirmed by the circumstances under which they were erected, and by the fact that they are always described as being "built." Kitto's Bib. Cyc.) Ge. 8, 20; 12, 7; 13, 4; 22, 9; 33, 20; and 35, 1.

χ (Digging a well was a most arduous and important work, and the property of it became vested in the person by whom it was dug, and his heirs for ever. Kitto's Bib. Cyc.)

ψ (Dr. Robinson discovered two wells, still called Bir-ss-Saba, some distance apart, circular, & sloped up very neatly with solid masonry, & apparently of very ancient date. The largest well is 12½ feet in diameter and 1½ feet deep to the surface of the water, 16 feet of which at the bottom are excavated in the solid rocks. The other well is 5 feet in diameter and 42 feet deep. Pic. Bib.)

ω (Probably not the same Abimelech of Ch. 21, 22.)

α Heb., Seeing we saw.

β Heb., If thou shalt, &c.

γ (Feasts seem originally to have answered the important purpose of serving as evidence and attestation of the events which they celebrated. Kitto's Bib. Cyc.)

δ That is, an oath.

ε That is, The well of the oath.

ζ Heb., bitterness of spirit.

24 And the LORD appeared unto him the same night, and said, "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake."

25 And he builded an altar^φ there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged^χ a well.^ψ

26 Then Abimelech^ω went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

28 And they said, "We saw^α certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; ²⁹that thou wilt^β do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD."

30 And he made them a feast,^γ and they did eat and drink. ³¹And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, "We have found water." ³³And he called it Shebah:^δ therefore the name of the city is Beer-sheba^ε unto this day.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: ³⁵which were a grief^ζ of mind unto Isaac and to Rebekah.

XXVII.] A.M. 3565. B.C. 1876. [34
BEER-SHEBA (in Gerar).
Jacob, by persuading Esau,
obtains his father's blessing.

AND it came to pass, that when Isaac was old, and his eyes were dim,^h so that he could not see, he called Esau his eldest son, and said unto him, "My son:"

And he said unto him, "Behold, here am I."

2 And he said, "Behold now, I am old, I know not the day of my death: ³now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take⁷ me some venison; ⁴and make me savoury^t meat, such as I love, and bring it to me, that I may eat, that my soul may bless^k thee before^l I die."

5 And Rebekah heard when Isaac spake to Esau his son.

And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, ⁷'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.'^a ⁸Now therefore, my son, obey my voice according to that which I command thee. ⁹Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: ¹⁰and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

11 And Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man: ¹²my father peradventure will feel me, and I shall seem to him as a deceiver;ⁱ and I shall bring a curse upon me, and not a blessing."

13 And his mother said unto him, "Upon me be thy curse, my son: only obey^h my voice, and go fetch me them."

h Ch. 48, 10.
l Sa. 3, 2.

i Ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. Ja. 4, 14. Pr. 27, 1.

η Heb., hunt.

θ (Oriental shepherds seldom, except to entertain a stranger, think of diminishing their flocks to supply themselves with meat. Pic. Bib.)

κ (The most esteemed dishes of the Orientals are saturated with butter or fat, highly seasoned with salt, spices, garlic, & onions, sharpened with vegetable acids & sweetened with honey or vegetable sweets. Pic. Bib.)

λ Ve. 27. Ch. 48, 9, 15, and 49, 28. De. 33, 1.

μ (The irrevocable blessing acted with all the force of a modern testamentary bequest. Kitto's Bib. Cyc.)

ν (Jacob's qualities had endeared him to his mother, and the prospect to her was dark and threatening when she saw in imagination Esau at the head of the house. Kitto's Bib. Cyc.)

ζ Cursed be he that maketh the blind to wander out of the way. De. 27, 18.

η (In estimating the conduct of Rebekah, we ought to consider that her misunderstanding of the promise made at the birth of the boys had no small share in it.)

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly^v raiment^ξ of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: 16 and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17 and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, "My father:"

And he said, "Here *am* I; who^o art thou, my son?"

19 And Jacob said unto his father, "I *am* Esau thy firstborn: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

20 And Isaac said unto his son, "How *is it* that thou hast found *it* so quickly, my son?"

And he said, "Because the LORD thy God brought *it* to me."^π

21 And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not."

22 And Jacob went near unto Isaac his father; and he felt him, and said, "The voice *is* Jacob's voice, but the hands *are* the hands of Esau."

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, "Art thou my very son Esau?"

And he said, "I *am*."

25 And he said, "Bring *it* near to me, and I will eat of my son's venison,^ρ that my soul may bless thee."

And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, "Come near now, and kiss me, my son."

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, "See, the smell^m of my son *is* as the smell of a field which the LORD hath blessed: 28 therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:ⁿ 29 let people serve thee, and nations^o bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee."

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

32 And Isaac his father said unto him, "Who *art* thou?"

And he said, "I *am* thy son, thy firstborn Esau."

33 And Isaac trembled very exceedingly,^s and said, "Who? where *is* he that hath taken^t venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed."^v

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, *even* me also, O my father."

35 And he said, "Thy brother came with subtily, and hath taken away thy blessing."

36 And he said, "Is not he rightly named Jacob?^φ for he hath supplanted me these two times: he took away my birthright;^ψ and, behold, now he hath taken away my blessing."—And he said, "Hast thou not reserved a blessing for me?"

^v Heb., desirable.

^ξ (In all like-kindhood holy robes, received from their ancestors, & kept by the mother of the family in sweet chests from moths and the like. Ainsworth.)

^o (When men, to suit their own ends, take upon themselves to fulfil the designs of God's providence, they must necessarily resort to unjustifiable means.)

^π Heb., before me.

^ρ (If Jacob's kids were roasted whole, after being stuffed with raisins, almonds & husked corn or rice, the result would be a most savoury dish, now much admired in the East, & which a man with all his senses in perfection might not readily distinguish from a young gazelle similarly treated. Pic. Bib.)

^m ...The smell of thy garments is like the smell of Lebanon. Ca. 4, 11.

ⁿ The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: for the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. De. 11, 11, 12.

^o Solomon reigned over all kingdoms from the river unto the land of the Philistines, & unto the border of Egypt: they brought presents and served Solomon all the days of his life. 1 Ki. 4, 21.

^s Heb., trembled with a great trembling greatly.

^t Heb., hunted.

^v (The Christ the Saviour of the world was to be born of some one family, and Jacob's was preferred to Esau's by the good pleasure of Almighty God. This peculiar privilege of Jacob was irrevocable, notwithstanding the iniquity of the means by which it had been brought about. He. 12, 17.)

^φ That is, a supplanter.

^ψ Ch. 25, 33.

37 And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained^x him; and what shall I do now unto thee,^ψ my son?"

38 And Esau said unto his father, "Hast thou but one blessing, my father? bless me, *even* me also, O my father."

And Esau lifted up his voice, and wept.⁴

39 And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness^ω of the earth, and of the dew of heaven from above; ⁴⁰and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion,^α that thou shalt break his yoke from off thy neck."^β

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand: then will I slay my brother Jacob."

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. ⁴³Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; ⁴⁴and tarry with him a few days, until thy brother's fury turn away; ⁴⁵until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?"^γ ⁴⁶And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth:^δ if Jacob take a wife of the daughters of Heth, such as these *which* are of the daughters of the land, what good

shall my life do me?"⁷ **XXVIII.]** ¹And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan.⁸ ²Arise, go to Padan-aram,⁴ to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. ³And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude^ε of people; ⁴and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger,⁵ which God gave unto Abraham."

⁵And Isaac sent away Jacob:⁷ and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

A.M. 3565. B.C. 1876. BETHEL. **[35]**
Jacob leaves his father's house. His vision at Bethel.

6 WHEN Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan;" ⁷and that Jacob obeyed his father and his mother, and was gone to Padan-aram; ⁸and Esau seeing that the daughters of Canaan pleased^θ not Isaac his father; ⁹then went Esau unto Ishmael, and took unto the wives which he had Mahalath⁴ the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.^κ

¹⁰And Jacob went out from Beersheba, and went toward Haran.^λ

¹¹And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep. ¹²And he dreamed,^μ and behold a ladder set up

r Bread of deceit (*lying, or falsehood*) is sweet to a man; but afterwards his mouth shall be filled with gravel. Pr. 20, 17.

s Lest thou make a covenant with the inhabitants of the land...and do sacrifice unto their gods. Ex. 34, 15.

t ...In the country of Syria... Hos. 12, 12. Ch. 25, 20.

ε Heb., an assembly of people.

ζ Heb., of thy sojournings.

η Having voluntarily and cheerfully confirmed to him the blessing which he had before obtained (through subtilty.) By faith Isaac blessed Jacob... concerning things to come. He. 11, 20.

θ Heb., were evil in the eyes, &c.

ι (She is called Birsheath, ch. 36, 3. The patriarchal age presents many alterations of name.)

κ (Esau did this with a sincere desire to please and obey his parents. Clarke.)

λ Called Chorraa, Acts 7, 2.

μ In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth (revels, or uncovers) the ears of men and sealeth their instruction. Job 33, 15, 16. Ch. 41, 1.

x Or, supported.

ψ (Isaac probably now had the divine oracle recalled to his mind, which he himself had confirmed against his will, & felt a hesitation to withdraw the blessing. Haevernick.)

4 He found no place of repentance (or, way to change his father's mind), though he sought it carefully with tears. He. 12, 17.

ω Or, of the fatness.

α (When thou hast wound red hither and thither. Maurer.)

β (The subsequent fortunes of the descendants of Esau and Jacob fully bear out this prediction. Saul fought against the former, and David completely subdued them, but they revolted from his successors. 2 Sa. 8, 14. 1 Ki. 22, 47. 2 Ki. 8, 20. The Edomites afterwards recovered their power and of the Captivity triumphed over their kinsmen the Jews, and after the Chaldeans retired retained possession of their own territory and became masters of Judaea as far as Hebron. Ob. 10. Eze. 25, 12. 1a. 4, 21. Eze. 35, 10, and 36, 5. 1 Macc. 5, 65.)

γ (Rebekah probably saw Jacob no more. Ch. 35, 27. Is. 50, 10, 11.)

δ (Rebekah frames this as an excuse, concealing from Isaac the true cause.)

on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.^p

¹³And, behold, the LORD stood above it, and said, "I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;" ¹⁴and thy seed shall be as the dust of the earth, and thou shalt spread abroad^q to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ¹⁵And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

¹⁶And Jacob awaked out of his sleep, and he said, "Surely the LORD is in this place; and I knew^r it not."¹⁷And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

¹⁸And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar,^v and poured oil⁵ upon the top of it. ¹⁹And he called the name of that place Beth-el:^o but the name of that city was called Luz^π at the first.

²⁰And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, ²¹so that I come again to my father's house in peace; then^ρ shall the LORD be my God: ²²and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."

XXIX.] A.M. 3565. B.C. 1876. HARAN. [36

Jacob marries Leah and Rachel. [36
THEN Jacob went on his journey,^s and came into the land of the people^t of the east.

²And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it;^u for out of that well they watered the flocks: and a great stone was upon the well's mouth. ³And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.^v

⁴And Jacob said unto them, "My brethren, whence be ye?"

And they said, "Of Haran are we."

⁵And he said unto them, "Know ye Laban the son of Nahor?"

And they said, "We know him."⁶And he said unto them, "Is he^φ well?"

And they said, "He is well: and, behold, Rachel his daughter cometh with the sheep."

⁷And he said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them."

⁸And they said, "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."^ψ

⁹And while he yet spake with them, Rachel came with her father's sheep: for she kept them.^ω

¹⁰And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. ¹¹And Jacob kissed Rachel, and lifted up his voice, and wept.^α ¹²And Jacob told Rachel that he was her father's brother, and that he was

^s Heb., lift up his foot.

^t Heb., children.

^y (They made the) flock to rest at noon. Ca. 1, 7.

^v (It was probably to prevent the exposure of the well by too frequently removing the stone, that the shepherds did not water their flocks until the whole were assembled together. Pic. Bib.)

^φ Heb., is there peace to him? Ch. 43, 27.

^χ Heb., yet the day is great.

^ψ (When the well is private property, it may not be opened unless in the presence of the proprietor or of some one belonging to his household. Pic. Bib.)

^ω (In the East all drudgery devolves upon the females. "Among the Sinai Arabs," says Burckhardt, "the young women set out before sunrise, three or four together, carrying some water and victuals with them, and they do not return till late in the evening. Throughout the day they continue exposed to the sun, watching the flocks with great care." Pic. Bib.) Ex. 2, 16, and 3, 1. 1 Sa. 17, 34.

^z Moses... helped (the daughters of) Jethro and watered their flock. Ex. 2, 17.

^α Joseph fell upon his brother Benjamin's neck & wept and Benjamin wept upon his neck. Moreover he kissed all his brethren and wept upon them, and after that his brethren talked with him. Ch. 45, 14; 33, 4; and 43, 30.

v Jno. 1, 51. He. 1, 14.

w They shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt: and they shall dwell therein, even they, and their children, and their children's children, for ever; and My servant David shall be their prince for ever. Eze. 37, 25.

μ Heb., break forth.

π Ex. 3, 5. Jos. 5, 15. Job 9, 11.

ρ (As an evidence of the solemn vow which he made. This use of a stone or stones is definitely expressed in ch. 31, 48, 52. Pic. Bib.)

σ (Oil forms an important and necessary part of the provision which travellers in the East carry with them. Pic. Bib.)

ο That is, the house of God.

π (That is, it was the situation of the city whose name had long been known in the time of Moses as Luz. Ju. 1, 23, 26. Ho. 4, 15. According to Eusebius, it was twelve Roman miles N. of Jerusalem.) Ch. 35, 6, 7.

ρ (Rashbam considers the ρ in this instance as a conjunction 'and,' which does not convert the preterite 'was' into the future. He therefore explains it by 'and the Lord has supported me in all my undertakings.' Raphael. The expression then forms no part of Jacob's vow.)

Rebekah's son: and she ran and told her father.

¹³ And it came to pass, when Laban heard the tidings^a of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. ¹⁴ And Laban said to him, "Surely thou art my bone and my flesh."^b

And he abode with him the space of a month.^β

¹⁵ And Laban said unto Jacob, "Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be?"

¹⁶ And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. ¹⁷ Leah was tender eyed; ^γ but Rachel was beautiful and well favoured.^δ

¹⁸ And Jacob loved Rachel; and said, "I will serve^δ thee seven years for Rachel thy younger daughter."

¹⁹ And Laban said, "It is better that I give her to thee, than that I should give her to another man: abide with me."^ε

²⁰ And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

²¹ And Jacob said unto Laban, "Give me my wife, for my days are fulfilled, that I may go in unto her."

²² And Laban gathered together all the men of the place, and made a feast.^δ ²³ And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her. ²⁴ And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid.

²⁵ And it came to pass, that^ε in the morning, behold, it was Leah: and he said to Laban, "What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled^ε me?"

²⁶ And Laban said, "It must not

be so done in our country,^η to give the younger before the firstborn.^θ ²⁷ Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years."

²⁸ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.^ζ ²⁹ And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. ³⁰ And he went in also unto Rachel, and he loved^η also Rachel more than Leah, and served with him yet seven other years.

³¹ And when the LORD saw that Leah was hated, he opened her womb:^η but Rachel was barren. ³² And Leah conceived, and bare a son, and she called his name Reuben:^κ for she said, "Surely the LORD hath looked upon my affliction; now therefore my husband will love me."

³³ And she conceived again, and bare a son; and said, "Because the LORD hath heard that I was hated, he hath therefore given me this son also:"

And she called his name Simeon.^λ

³⁴ And she conceived again, and bare a son; and said, "Now this time will my husband be joined unto me, because I have born him three sons:"

Therefore was his name called Levi.^μ

³⁵ And she conceived again, and bare a son: and she said, "Now will I praise the LORD:"

Therefore she called his name Judah; ^ν and left bearing.^ξ

XXX.] A.M. 3566. B.C. 1875. HEBAN. [37
Jacob marries also Bilhah and Zilpah.

AND when Rachel saw that she bare Jacob no children, Rachel envied^η her sister; and said unto Jacob, "Give me children, or else I die."^ο

² And Jacob's anger was kindled^η against Rachel: and he said, "Am

^η Heb., place.

^θ (This was a custom at Mesopotamia, but Laban took care to conceal it. With the Hindus it is a positive law.)

^ι (It is evident that the marriage of Jacob with Leah and Rachel, took place nearly at the same time. Pic. Bib.)

^ζ Le. 18, 18.

^γ Ca. 8, 7.

^δ Ps. 127, 3.

^κ That is, see a son. (It cannot be expected, that names given under the influence of strong excitement, should preserve etymological precision. Philippson.)

^λ That is, Hearing.

^μ That is, Joined. See Nu. 18, 2—4.

^ν That is, Praise.

^ξ Heb., stood from bearing, but (afterwards) bare... Issachar... and Zebulun... and Dinah. Ch. 30, 17—21.

^ι A sound heart is the life of the flesh, but envy the rottenness of the bones. Pr. 14, 30. Ch. 37, 11. 1 Sa. 1, 4—8.

^ο (The natural domestic evils of polygamy must be rendered more intense when the wives are sisters. Pic. Bib.)

^κ (Momentarily.) Moses was angry Le. 10, 16. ...Jacob put Rachel and Joseph hindmost. Ch. 33, 2. (And he set a pillar upon her grave. Ch. 35, 20.)

^a Heb., hearing.

Ch. 13, 8. Ju. 9, 2. 2 Sam. 5, 1, & 19, 12, 13.

^β Heb., a month of days.

^γ (Had weak or diseased eyes, which the Orientals regard as a very great defect. Pic. Bib.)

^δ Favour is deceitful, & beauty is vain: but a woman that feareth the Lord she shall be praised. Pr. 31, 30.

^ε (It was an Oriental custom that when a young man, though otherwise an unexceptionable match, had no property which enabled him to furnish the requisite payments & presents, some service or enterprise was accepted from the suitor as an equivalent. Pic. Bib.) 1 Sa. 18, 25. Ch. 31, 41. 2 Sa. 3, 14. Ho. 3, 2, and 12, 12.

^ζ (According to existing Arab usages, as her nearest relation, Jacob had the best possible right to her. Pic. Bib.)

^η (Samson) made a feast, for so used the young men to do... seven days. Ju. 14, 10, 17. Juo. 2, 1.

^θ (Among most of the people of Asia the bride is closely veiled during the marriage-ceremonies, and remains so while conducted to her husband's house, or tent. Pic. Bib.)

^ι Ch. 27, 35. Pr. 11, 31.

I in God's stead, who hath withheld from thee the fruit of the womb?"

³And she said, "Behold my maid Bilhah, go in unto her;^π and she shall bear upon my knees, that I may also have^ρ children by her."

⁴And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. ⁵And Bilhah conceived, and bare Jacob a son.

⁶And Rachel said, "God hath judged me, and hath also heard my voice, and hath given me a son:"

Therefore called she his name Dan.⁵

⁷And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

⁸And Rachel said, "With great^τ wreslings have I wrestled with my sister, and I have prevailed:"

And she called his name Naphthali.^ν

⁹When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. ¹⁰And Zilpah Leah's maid bare Jacob a son.

¹¹And Leah said, "A troop cometh:"

And she called his name Gad.^φ

¹²And Zilpah Leah's maid bare Jacob a second son.

¹³And Leah said, "Happy^χ am I, for the daughters will call me blessed:"^η

And she called his name Asher.^ψ

¹⁴And Reuben went in the days of wheat harvest, and found mandrakes^ω in the field, and brought them unto his mother Leah.

Then Rachel said to Leah, "Give me, I pray thee, of thy son's mandrakes."

¹⁵And she said unto her, "Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?"

And Rachel said, "Therefore he shall lie with thee to night for thy son's mandrakes."

¹⁶And Jacob came out of the field

in the evening, and Leah went out to meet him, and said, "Thou must come in unto me; for surely I have hired thee with my son's mandrakes."

And he lay with her that night.

¹⁷And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

¹⁸And Leah said, "God hath given me my hire, because I have given my maiden to my husband:"

And she called his name Issachar.^α

¹⁹And Leah conceived again, and bare Jacob the sixth son.

²⁰And Leah said, "God hath endured me with a good dowry; now will my husband dwell with me, because I have born him six sons:"^β

And she called his name Zebulun.^γ

²¹And afterwards she bare a daughter, and called her name Dinah.^δ

²²And God remembered^m Rachel, and God hearkened to her, and opened her womb. ²³And she conceived, and bare a son; and said, "God hath taken away my reproach:"ⁿ ²⁴and she called his name Joseph;^e and said, "The LORD shall add to me another son."⁵

A.M. 3573. B.C. 1868. HARAN.
Laban's agreement with Jacob for seven years [38
more service. Its results.

²⁵AND it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send me away, that I may go unto mine own place, and to my country. ²⁶(Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.")

²⁷And Laban said unto him, "I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake."^o—²⁸And he said, "Appoint me thy wages,^η and I will give it."

²⁹And he said unto him, "Thou knowest how I have served^p thee, and

π (Such things happen to this day in India and China, often with the full concurrence and even at the request of the lawful wife, when she is herself sterile, or when her children are dead, and she has ceased to hope for more. Pic. Bib.) Ch. 16, 2.

ρ Heb., be built by her.

5 That is, Judging.

τ Heb., wrestlings of God. Ch. 25, 6.

ν That is, My wrestling (called, Mat. 4, 13, Nephthaliin).

φ That is, a Troop or Company. Is. 65, 11. (The most approved rendering of this word is, as an exclamation of Leah's, "good luck." So Becke's Bible, 1549.)

χ Heb., In my happiness.

ψ Pr. 31, 28. Lu. 1, 48.

ω That is, Happy.

ω The mandrakes give a smell... Ca. 7, 13. (Probably the atropa mandragora. It abounds in Galilee and yields ripe fruit in May, which attains the size and is of the colour of a small apple, rubly, and of a most agreeable odour. It was supposed to possess certain virtues in assisting procreative conception. Pic. Bib.)

α That is, an Hire.

β (In the East to be without sons is regarded as not only a misfortune, but a disgrace to a woman; and her hold on the affections of her husband, and her standing as his wife, are of a very feeble description. Pic. Bib.)

γ That is, Dwelling, called Mat. 4, 13 Zebulun.

δ That is, Judgment.

m 1 Sa. 4, 15, 19.

n 1 Sa. 1, 7. Is. 4, 1. Lu. 1, 25.

e That is, Adding.

ζ (Age of Jacob at the birth of his sons.—

Reuben	.....	78
Simeon	.....	80
Levi	.....	82
Judah	.....	83
Dan	.....	81
Naphthali	.....	85
Gad	.....	86
Asher	.....	87
Issachar	.....	88
Zebulun	.....	89
Dinah	.....	90
Joseph	.....	91
Benjamin	.....	104

(Itales.)

o Ch. 39, 3, 5. See ch. 26, 24.

η (In hire there is nothing improper, or discreditable. The Lord says, I will be a swift witness against those that oppress the hiring in his wages. Mat. 3, 5.)

ρ Not purloining, but showing all good fidelity... Tit. 2, 10.

how thy cattle was with me. ³⁰ For it was little which thou hadst before I came, and it is now increased^θ unto a multitude; and the LORD hath blessed thee since^κ my coming: and now when shall I provide for mine own house also?"

³¹ And he said, "What shall I give thee?"

And Jacob said, "Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. ³² I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. ³³ So shall my righteousness answer for me in time^κ to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me."^λ

³⁴ And Laban said, "Behold, I would it might be according to thy word."

³⁵ And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.^μ

³⁶ And he set three days^ν journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

³⁷ And Jacob took him rods of green poplar,^ξ and of the hazel^ο and chestnut^π tree; and pilled white strakes in them, and made the white appear which was in the rods. ³⁸ And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive^ρ when they came to drink. ³⁹ And the flocks conceived^ρ before the rods, and brought forth cattle

ringstraked, speckled, and spotted.^ς

⁴⁰ And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked,^τ and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

⁴¹ And it came to pass, whensoever the stronger^υ cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. ⁴² But when the cattle were feeble,^υ he put them not in: so the feebler were Laban's, and the stronger Jacob's.

⁴³ And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, XXXI.] the words of Laban's sons, saying, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory."

² And Jacob beheld the countenance^τ of Laban, and, behold, it was not toward him as before.^φ

A.M. 3580. B.C. 1861. MIZPAH. Jacob, by the command of God, leaves Haran. [39

³ AND the LORD said unto Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee."^ς

⁴ And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. ⁶ And ye know that with all my power^ι I have served your father, ⁷ and your father hath deceived me, and changed my wages ten^υ times; but God suffered him not to hurt me."^υ ⁸ If he said thus, 'The speckled shall be thy wages;' then all the cattle bare speckled: and if he said thus, 'The ringstraked shall be thy hire;' then bare all the cattle ringstraked. ⁹ Thus God hath taken away the cattle of your father, and given them to me."^ο

^ς (It is not necessary to look for a miracle here; for though the fact has not been accounted for, the effect does not exceed the powers of nature. Clarke.)

^τ (These must have been born since the agreement was made, and Jacob makes use of them precisely as he used the pilled rods. Clarke.)

^υ (This is more properly early & late. The young that are born in the very commencement of spring, are every way more valuable than those which are born later. Jacob, therefore, avoided these late produced cattle, because he knew these would produce a degenerate breed. This proves a consummate knowledge in Jacob of his pastoral office. Clarke.)

^φ (It was evil towards him, as De. 28, 54.) Cain was very wroth, and his countenance fell. Ch. 4, 5.

^φ Heb., as yesterday and the day before. 1 Sa. 19, 7.

^ς Ch. 28, 15, 20, 21.

^ι Not with eye-service...but...with good will doing service as to the Lord...Ep. 6, 6.

^υ Ver. 41. Nu. 14, 22. Ne. 4, 12. Job 19, 3. Zec. 8, 23.

^υ For the Lord loveth judgment...Ps. 37, 6.

^ο Pr. 13, 22.

^θ Heb., broken forth.

^κ Heb., at my foot.

^λ Ps. 37, 6.

^μ Heb., to-morrow. Ex. 13, 14.

^λ (Jacob agreed to take prospectively the party-coloured for his wages.)

^μ (Therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled. Clarke.)

^ν (This sort of measurement is, from the nature of the thing, very fluctuating & uncertain. The average most commonly given for a day's journey is 180 stadia, about 23 miles. Pic. Bib.)

^ξ (Dr. Royle says, "From the similarity of the Hebrew name (libneh to the Arabic (libne), and by the Sept. having translated it by styrax, it seems most probable that the styrax tree is intended. It is capable of yielding white wands as well as the poplar.")

^ο Heb., luz. In the Arabic, luz denotes the almond. Royle.

^π (The balance of critical opinion inclines to consider this as the plane tree. It loves to grow where the soil is rich and humid. The stem is tall, erect, and covered with a smooth bark. Bib. Cyc.)

^ρ Rather, pair & paired. Ver. 39.

x Or, he-goats.

x Le. 19, 13.

y Ch. 32, 9.

ψ (The daughters of Laban considered their father's bargain with Jacob as very disadvantageous to them, inasmuch as it quite overlooked the provision of a settlement which is usually made for females at the time of marriage. Laban's bargain had been exclusively for his own personal advantage. Pic. Bib.)

ω (The degree of change in the migration of a nomadic tribe of the present day, whether Arabian or Tartar, extends no further than to the more warlike character which the tribes now assume in their journeys. The sheep and goats lead the van, and are followed by the camels and perhaps asses, laden more or less with the property of the community. The chief himself brings up the rear. Pic. Bib.)

α (Which he had placed three days' journey from those of Jacob. Ch. 30, 36.)

β Heb., teraphim. (The passages of Scripture in which they are mentioned seem to intimate that they were not idols in the worst sense of the word, no primary worship being rendered to them. Pic. Bib.) See ye. 30. Ju. 17, 5, and 18, 5, 24, 31. 1 Sa. 19, 13. Ho. 3, 4. Zec. 10, 2. (They were afterwards put away by Jacob. Ch. 35, 2.)

γ Heb., the heart of Laban.

δ (And Jacob deceived Laban the Syrian in that he told him nothing, for he was absconding. Raphael.)

¹⁰And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams^x which leaped upon the cattle *were* ringstraked, speckled, and grised. ¹¹And the Angel of God spake unto me in a dream, saying, 'Jacob:' and I said, 'Here am I.' ¹²And He said, 'Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee.' ¹³I *am* the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred.' ¹⁴And Rachel and Leah answered and said unto him, 'Is there yet any portion or inheritance for us in our father's house? ¹⁵Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. ¹⁶For all the riches which God hath taken from our father, that is our's, and our children's: ^ψ now then, whatsoever God hath said unto thee, do.'

¹⁷Then Jacob rose up, and set his sons and his wives upon camels; ^ω and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

¹⁸And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

¹⁹And Laban went to shear his sheep; ^α and Rachel had stolen the images^β that *were* her father's.

²⁰And Jacob stole away unawares^γ to Laban the Syrian, in that he told him not that he fled.^δ ²¹So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

²²And it was told Laban on the third day that Jacob was fled. ²³And he took his brethren with him, and pursued after him seven days' jour-

ney; and they overtook him in the mount Gilead.

²⁴And God came to Laban the Syrian in a dream by night, and said unto him, 'Take heed that thou speak not to Jacob either good or bad.' ^ε

²⁵Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

²⁶And Laban said to Jacob, 'What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword? ²⁷Wherefore didst thou flee away secretly, and steal^ζ away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? ²⁸And hast not suffered me to kiss^α my sons^η and my daughters? thou hast now done foolishly in *so* doing. ²⁹It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, 'Take thou heed that thou speak not to Jacob either good or bad.' ³⁰And now, *though* thou wouldst needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?'

³¹And Jacob answered and said to Laban, 'Because I was afraid: for I said, Peradventure thou wouldst take by force thy daughters from me. ³²With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take *it* to thee.'

For Jacob knew not that Rachel had stolen them.

³³And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.^θ

³⁴Now Rachel had taken the images,

ε Heb., from good to bad.

ζ Heb., hast stolen me.

α ... Burning lips and a wicked heart are like a potsherd covered with silver dross. Pr. 26, 23.

η Ve. 55. Ex. 4, 27. Ru. 1, 9, 14. 1 Ki. 19, 20. Ac. 20, 37.

θ (Grandsons and granddaughters. See Ch. 29, 5. 2 Sa. 19, 20.)

θ (The patriarchal tents were probably such as we now see in Arabia, of an oblong shape, and eight or ten feet high in the middle. They vary in size, and have, accordingly, a greater or less number of poles to support them, from three to nine. An encampment is generally arranged circularly, forming an enclosure, within which the cattle are driven at night, and the centre of which is occupied by the tent or tents of the Emir or Sheikh. Kitto's Bib. Cyc.)

and put them in the camel's furniture, and sat^e upon them. And Laban searched^e all the tent, but found *them* not. ³⁵And she said to her father, "Let it not displease my lord that I cannot rise up before thee;^a for the custom of women *is* upon me."

And he searched, but found not the images.

³⁶And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, "What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me? ³⁷Whereas thou hast searched^u all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren, and thy brethren, that they may judge betwixt us both. ³⁸This twenty years *have I been* with thee; thy ewes and thy she-goats have not cast their young, and the rams^v of thy flock have I not eaten. ³⁹That which was torn *of beasts* I brought not unto thee; I bare the loss of it;^w of my hand didst thou require it, *whether* stolen^e by day, or stolen by night. ⁴⁰Thus I was;^x in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. ⁴¹Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. ⁴²Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction^y and the labour of my hands, and rebuked^e thee yesternight."

⁴³And Laban answered and said unto Jacob, "These daughters are my children, and these children are my children, and these cattle are my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?"

⁴⁴Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness^f between me and thee."

⁴⁵And Jacob took a stone, and set it up *for* a pillar. ⁴⁶And Jacob said unto his brethren, "Gather stones;" and they took stones, and made an heap: and they did eat there upon the heap. ⁴⁷And Laban called it Jegar-sahadutha;^z but Jacob called it Galeed.^o

⁴⁸And Laban said, "This heap *is* a witness between me and thee this day."—Therefore was the name of it called Galeed; ⁴⁹and Mizpah;^π for he said, "The LORD watch between me and thee, when we are absent one from another. ⁵⁰If thou shalt afflict^q my daughters, or if thou shalt take *other* wives beside⁹ my daughters, no man *is* with us; see, God *is* witness betwixt me and thee."⁵¹ And Laban said to Jacob, "Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; ⁵²this heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. ⁵³The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us."

And Jacob sware by the fear of his father Isaac.

⁵⁴Then Jacob offered^p sacrifice upon the mount, and called his brethren to eat bread:^h and they did eat bread, and tarried all night in the mount. ⁵⁵And early in the morning Laban rose up, and kissed his sons and his daughters, and blessedⁱ them: and Laban departed, and returned unto his place.

XXXII.] A.M. 3580. B.C. 1861. [40
MABANAIM (beyond the Jordan, N. of the River Jabok).
Jacob, now penitent, has his name changed from a Supplanter to a Prince of God.

AND Jacob went on his way,^k and the angels of God met him.

f Joshua said.... this stone...hath heard all the words of the Lord which He spake unto us; it shall be therefore a witness unto you...Jos. 24, 27.

z That is, The heap of witness. Chald.

o Galeed, that is, The heap of witness. Heb.

π That is, A beacon, or, watch tower. (It became a town or city in Gilead. See Jud. 10, 17, and 11, 11, 34. Hos. 5, 1. This must not be confounded with Mizpah of Gilead. Ju. 11, 29.)

q ...In (their) life time...Le. 18, 18.

p Or, killed beasts.

h Jethro, Moses' father in law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with (him) before God. Ex. 18, 12.

i When a man's ways please the Lord, He maketh even his enemies to be at peace with him. Pr. 16, 7.

k ...Because thou hast made...the most High thy habitation... He shall give His angels charge over thee, to keep thee in all thy ways. Ps. 91, 11.

c (Perhaps Rachel hid the images under the heads, which consists of carpets, cloaks, cloths, &c., heaped upon the pack-saddle to form a comfortable seat. These things are always taken off at the end of a day's journey, & being laid on the ground, serve as a sort of mattress in the tent. Pic. Bib.)

κ Heb., felt.

λ (This apology was very necessary according to existing usages & feelings in the East, which incalculable the greatest external deference on the part of children to their parents. Pic. Bib.)

μ Heb., felt.

ν (The people in the East rarely eat the ewes, except when barren. Pic. Bib.)

w If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. Ex. 22, 13. (For this purpose)... the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear...Am. 3, 12.

x If it be stolen from him he shall make restitution unto the owner thereof. Ex. 22, 12.

y (Throughout Western Asia, when the nights become positively cold, while the days remain extremely warm, the rapid alternation is most distressing, to those who are exposed to its full influence in the open air. Pic. Bib.)

z Ch. 29, 32. Ex. 3, 7. De. 26, 7.

κ 1 Chr. 12, 17. Jude 9.

l Jos. 5, 14. Ps. 103, 21, and 148, 2. Lu. 2, 13.

s That is, Two hosts or camps. (A town near the same site afterwards bore this name. It was in the territory of the tribe of Gad.) Jos. 13, 26, 30, and 21, 38, 2 Sa. 2, 8, and 17, 24, 27.

r (The land of Edom or Mount Seir, De. 2, 5; Jos. 24, 4, on the S.E. frontier of Palestine, probably comprised the mountainous districts now called Esh-Sheerah and Jebel. The principal cities were Selah, Petra, Theman and Botzra. Ch. 36, 7, 8.)

v Heb., field.

m ...Yielding peacefully great offences. Ec. 10, 4.

φ (It does not appear that Esau in this meeting had any hostile intention, but was really coming with a part of his servants or tribe to do his brother honour. Clarke.)

n Ch. 27, 41.

o Ps. 50, 15.

x Heb., I am less than all, &c.

p Pr. 18, 19.

ψ Heb., upon.

q 1 Sa. 15, 29.

r Pr. 18, 16.

ω (This valuable gift was remarkable for the variety of the species, and for the proper proportion of male and female animals. It is probable that Esau, considering his habits and the nature of his residence, had but little cattle of his own, which would render doubly acceptable such a present as Jacob had selected. Pic. Bib.)

² And when Jacob saw them, he said, "This is God's host!" and he called the name of that place Mahanaim.⁵

³ And Jacob sent messengers before him to Esau his brother unto the land of Seir,⁷ the country^o of Edom. ⁴ And he commanded them, saying, "Thus shall ye speak unto my lord Esau; Thy servant^m Jacob saith thus, 'I have sojourned with Laban, and stayed there until now: ⁵ and I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.'"⁶

⁶ And the messengers returned to Jacob, saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him."⁷

⁷ Then Jacob was greatly afraid and distressed:⁸ and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; ⁸ and said, "If Esau come to the one company, and smite it, then the other company which is left shall escape."⁹ And Jacob said,^o "O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee:' ¹⁰ I am not worthy^x of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. ¹¹ Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau:² for I fear him, lest he will come and smite me, and the mother with^ψ the children. ¹² And Thou^z saidst, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'"³

¹³ And he lodged there that same night; and took of that which came to his hand a present^r for Esau his brother;^ω ¹⁴ two hundred she-goats,

and twenty he-goats, two hundred ewes, and twenty rams, ¹⁵ thirty milch^a camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals. ¹⁶ And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, "Pass over before me, and put a space betwixt drove and drove."¹⁷ And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose art thou? and whither goest thou? and whose are these before thee?' ¹⁸ then thou shalt say, 'They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.'"⁹

¹⁹ And so commanded he the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau, when ye find him. ²⁰ And say ye moreover, 'Behold, thy servant Jacob is behind us.'" For he said, "I will appease him with the present^s that goeth before me, and afterward I will see his face; peradventure he will accept of me."^β

²¹ So went the present over before him: and himself lodged that night in the company. ²² And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.^γ ²³ And he took them, and sent^δ them over the brook, and sent over that he had.

²⁴ And Jacob was left alone; and there wrestled a Man with him until the breaking^ε of the day. ²⁵ And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.⁵

²⁶ And He said, "Let me go, for the day breaketh."

And he said, "I will not let Thee go, except Thou bless me."

a (Valuable on account of their milk, which forms a prominent article in the diet of the Arabs. They drink it either fresh or sour. Pic. Bib.)

s A gift in secret pacifieth anger, and a reward in the bosom strong wrath. Pr. 21, 14.

β Heb., my face. Job 42, 8, 9.

γ (One of the streams which traverse the country east of the Jordan, and which, after a course nearly from E. to W., falls into that river about thirty miles below the Lake of Tiberias. It seems to rise in the Hauran mountains. The water is pleasant. It is now called the Zerka. Bib. Cyc.) De. 3, 16. Jos. 12, 2.

δ Heb., caused to pass.

ε Heb., ascending of the morning.

ζ (Jacob proved the stronger when they contended together as men; and this having been shewn, the Angel, by putting forth supernatural power, disclosed to Jacob the heavenly character of the Being who contended with him. Pic. Bib. But it might have been a dream, accompanied by a sense of pain.)

27 And He said unto him, "What is thy name?"

And he said, "Jacob."^η

28 And He said, "Thy name shall be called no more Jacob, but Israel: ^θ for as a prince hast thou power with God and with men, and hast prevailed."^ι

29 And Jacob asked *Him*, and said, "Tell me, I pray thee, Thy name."^κ

And He said, "Wherefore is it that thou dost ask after My name?"^λ

And He blessed him there.

30 And Jacob called the name of the place Peniel: "for I have seen God face to face, and my life is preserved."^μ

31 And as he passed over Peniel^κ the sun rose upon him, and he halted upon his thigh. 32 Therefore the children of Israel eat not of the sinew^λ

which shrank, which is upon the hollow of the thigh, unto this day: because He touched the hollow of Jacob's thigh in the sinew that shrank.

XXXIII.] A.M. 3580. B.C. 1861. [41
Near the River JABROK.
Esau's frank forgiveness of his brother Jacob.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.^ν 3 And he passed over before them, and bowed^ξ himself to the ground seven^μ times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5 And he lifted up his eyes, and saw the women and the children; and said, "Who are those with thee?"

And he said, "The children which God hath graciously given thy servant."

6 Then the handmaidens came near, they and their children, and they bowed themselves. 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, "What^ξ meanest thou by all this drove which I met?"

And he said, "These are to find grace in the sight of my lord."

9 And Esau said, "I have enough, my brother; keep^ο that thou hast unto thyself."

10 And Jacob said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face,^ζ as though I had seen the face of God, and thou wast pleased with me. 11 Take, I pray thee, my blessing^π that is brought to thee; because God hath dealt graciously with me, and because I have enough."^ρ

And he urged him, and he took it.^ς

12 And he said, "Let us take our journey, and let us go, and I will go before thee."

13 And he said unto him, "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.^τ 14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according^υ as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."^φ

15 And Esau said, "Let me now leave^χ with thee some of the folk that are with me."

And he said, "What needeth^ψ it? let me find grace in the sight of my lord."

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the

ξ Heb., What is all this band to thee? (Esau had forgotten all his injuries, & buried all his resentment; & receives his brother with the strongest demonstration, ve. 4, not only of forgiveness, but of fraternal affection. Clarke.)

ο Heb., be that to thee that is thine.

γ Ch. 43, 3. 2 Sa. 3, 13, and 14, 24, 28, 32. Mat. 18, 10.

π (Or, present, 1 Sa. 25, 27, mar. and 30, 26.) 2 Ki. 5, 15.

ρ Heb., all things. Phi. 4, 8.

ς (Jacob was aware that for a superior to receive a present from an inferior, was a well-understood pledge of friendship. Pic. Bib.)

τ (At the present day, in the East, a day's stage with numerous flocks is necessarily short, and the pace easy; the laden beasts are usually followed by the elderly men, the women, and the children, who are mostly on foot. The very young children are carried on the backs or in the arms of their mothers, who are sometimes mounted with their infants on the lightly laden beasts. Pic. Bib.)

υ Heb., according to the foot of the work, &c., and according to the foot of the children.

φ (It is likely that circumstances afterwards occurred that rendered this either improper or impracticable. Clarke.) See Ch. 36, 8.

χ Heb., set, or, place.

ψ Heb., Wherefore is this?

η (A Taker by the heel—a Supplanter.) Ch. 35, 10, 2 Ki. 17, 34.

θ That is, A prince of God.

ιBy his strength he had power with God: as a prince, or, behaved himself princely;) yea, he had power over the Angel, and prevailed: he wept, & made supplication unto Him. Ho. 12, 3, 4. Jno. 1, 47.

κSeeing it is secret (or, wonderful, 1s. 9, 6). Ju. 13, 18.

λ That is, The face of God.

μ Thou canst not see My face; for there shall no man see Me and live. Ec. 33, 20, and 24, 11. De. 5, 24. Ju. 6, 22, and 13, 22. 1s. 6, 5.

ν (The tribe of Gad in after-times built a city on or near this spot. See Ju. 8, 17. 1 Ki. 12, 25)

ξ (De Sola states that the sinew which, as the prohibited sinew that shrank, is extracted from the legs of animals used as food by the Jews, is the ischiatic muscle, which proceeds downwards by the hip to the ankle.)

οJacob loved Rachel more than Leah...Ch. 29, 30,.....and...Joseph more than all his children...Ch. 37, 3.

π Ps. 34, 4.

ρ (It is customary in the East for elder brothers to be treated by the younger with great respect.)

υ Heb., to thee?

^ω Tents, or booths. (It was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air. Pic. Bib.) Jos. 13, 27. Ju. 8, 5. 1 Ps. 60, 6.

^a Or, came safely to the city of Shechem. Called. (Neither our most early nor most modern versions render Shechem here as a proper name. See Ac. 7, 16. Jos. 24, 1. Ju. 9, 1.)

^β Called, Ac. 7, 16, Emmaor.

^γ Or, lambs. (Although the word kesithah signifies a lamb, yet it is likely that pieces of silver are meant, good and just, from the root

כֶּסֶת kasat truth, equity. Pic. Bib. But see Gesenius.

The word for truth is written כֶּסֶת Kesithah probably comes from כֶּסֶת to weigh out.

So pecunia is regarded by some as derived from pecus, possibly because coins were at some remote period stamped with the figures of cattle.)

^δ That is, God, the God of Israel.

^ε (At this time about 15 years old. Jackson, i., 131.)

^ζ Tit. 2, 5.

^η Heb., humbled her. De. 22, 29.

^θ Heb., to the heart of the damsel. See Is. 40, 2. Ho. 2, 14.

name of the place is called Succoth.^ω ¹⁸ And Jacob came to Shalem, a city of Shechem,^a which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. ¹⁹ And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor,^β Shechem's father, for an hundred pieces^γ of money. ²⁰ And he erected there an altar, and called it El-clohe-Israel.^δ

XXXIV.] A.M. 3593. B.C. 1848. [42
SHECHEM.
The forcible abduction of Dinah.
(Eight years after, De Sola; ten or twelve years after, Patrick.)

AND Dinah^ε the daughter of Leah, which she bare unto Jacob, went out to see^z the daughters of the land. ² And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled^η her. ³ And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly^η unto the damsel.

⁴ And Shechem spake unto his father Hamor, saying, "Get me this damsel to wife."

⁵ And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace^θ until they were come.

⁶ And Hamor the father of Shechem went out unto Jacob to commune with him. ⁷ And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.^ι

⁸ And Hamor communed with them, saying, "The soul of my son Shechem longeth for your daughter: I pray you give her him to wife."^κ ⁹ And make ye marriages with us, and give your daughters unto us,

and take our daughters unto you. ¹⁰ And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein."

¹¹ And Shechem said unto her father and unto her brethren, "Let me find grace in your eyes, and what ye shall say unto me I will give. ¹² Ask me never so much dowry^λ and gift,^μ and I will give according as ye shall say unto me: but give me the damsel to wife."

¹³ And the sons of Jacob answered Shechem and Hamor his father deceitfully,^ν and said, because he had defiled Dinah their sister: ¹⁴ and they said unto them, "We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: ¹⁵ but in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; ¹⁶ then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. ¹⁷ But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."

¹⁸ And their words pleased Hamor, and Shechem Hamor's son. ¹⁹ And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

²⁰ And Hamor and Shechem his son came unto the gate of their city, and communed^ξ with the men of their city, saying, ²¹ "These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. ²² Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as

^θ (Among the Bedouins, who a man has children by his first and wives, the full brothers of a woman are, more than her father, the special guardians of her welfare, her avengers if she has been ravaged, her punishers if she errs. Pic. Bib.)

^ι (Any stain upon the face of a sister, and especially of an only sister, is even at this day considered as an insupportable disgrace and irreparable offence, among all the woman tribes of Western Asia. Kitto's Bib. Cyc.)

^κ (Partly from dread of the consequences of his misconduct, and partly, it would seem, out of love for the damsel. Ibid.)

^λ (The principle of paying the father for his daughter is distinctly recognized throughout Asia. Pic. Bib.) 1 Sa. 18, 25.

^μ (He) shall give unto the damsel's father fifty shekels of silver, & she shall be his wife...he may not put her away all his days. De. 22, 29. Ex. 22, 16, 17. (But as Shechem was a Canaanite, no marriage could be contracted with him.)

^ν He that hath dissembled with his lips, and layeth up deceit within him. Pr. 26, 24. 2 Sa. 13, 24.

^ξ (Held conversation with. This verb, frequent in the Bible, and used by Milton and Locke, has become almost obsolete. Cotton.)

they *are* circumcised. ²³ *Shall* not their cattle and their substance and every beast of their's *be* our's? ^d only let us consent unto them, and they will dwell with us."

²⁴ And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, ^e all that went out of the gate of his city.

²⁵ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

²⁶ And they slew Hamor and Shechem his son with the edge ^f of the sword, and took Dinah out of Shechem's house, and went out. ²⁷ The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. ²⁸ They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, ²⁹ and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house. ^g

³⁰ And Jacob said to Simeon and Levi, "Ye have troubled me to make me to stink ^g among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house."

³¹ And they said, "Should he deal with our sister as with an harlot?"

XXXV.] A.M. 3593. B.C. 1848. [43

By the command of God Jacob removes to Beth-el.

AND God said unto Jacob, "Arise, ^h go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

² Then Jacob said unto his household, and to all that *were* with him, "Put away the strange gods ⁱ that *are* among you, and be clean, and change your garments: ⁱ ³ and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

⁴ And they gave unto Jacob all the strange gods which *were* in their hand, and *all* their earrings ^k which *were* in their ears; and Jacob hid them under the oak ^k which *was* by Shechem. ⁵ And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob. ^l

⁶ So Jacob came to Luz, ^o which is in the land of Canaan, that is, Beth-el, he and all the people that *were* with him. ⁷ And he built there an altar, and called the place El-beth-el: ⁷ because there God appeared unto him, when he fled from the face of his brother. ^m

⁸ But Deborah Rebekah's nurse ⁿ died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth. ⁹

⁹ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. ¹⁰ And God said unto him, "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: ¹¹

And He called his name Israel. ¹² And God said unto him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; ¹² and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

¹³ And God went up from him in the place where He talked with him.

v (Which belonged to the Shechemite captives. Ch. 34, 29.)

i ...And prepare your hearts unto the Lord, & serve Him only...1 Sa. 7, 8.

k (Earrings of certain kinds were anciently, and are still, in the East, instruments of idolatry and superstition, being regarded as talismans or amulets. Kitto's Bib. Cyc.) (Jerusalem) decked herself with her earrings and her jewels (of Baalim)...and forgot Me. Ho. 2, 13.

l (Where) Joshua (afterwards) made a covenant with the people ...& took a great stone, and set it up...Jos. 24, 26; and see Ju. 9, 6.

m Ex. 15, 16; 23, 27; and 34, 24. De. 11, 25. Jos. 2, 2, and 5, 1. 1 Sa. 14, 15. 2 Chr. 14, 14.

n (The spot to which the name of Bethel was given appears to have been at a little distance in the environs of Luz. They are distinguished in Jos. 16, 2.)

o That is, The God of Bethel.

m When thou vowest a vow unto God defer not to pay it: for He hath no pleasure in fools: pay that which thou hast vowed. Ec. 5, 4.

p (The importance of nurses was common in ancient times, but is now almost peculiar to the East, especially among the Moslems. Pic. Bib.)

q That is, The oak of weeping.

d Wilt thou set thine eyes (Heb., wilt thou cause thine eyes to fly) upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven. Pr. 23, 5.

e When (Joshua) had done circumcising all the people...they abode in their places in the camp (three days) till they were whole. Jos. 5, 8. (Dr. A. Clarke says, "On the third day, when the inflammation was at the height, and a fever ensued, which rendered the person utterly helpless.")

f Heb., month.

g Simeon and Levi are brethren: instruments of cruelty are in their habitations (or, their swords are weapons of violence). O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self will they digged down a wall (or, houghed ozen). Ch. 49, 5, 6.

h ...To be abhorred...Ex. 5, 21...had in abomination...1 Sa. 13, 4.

i Ch. 28, 19.

n Ch. 28, 18.

τ (Perhaps wine, Nu. 15, 5; in confirmation of the covenant which God had just renewed with him. Oil as a libation does not occur in the Law, but see Mt. 6, 7.)

υ (Little piece of ground. 2 Ki. 5, 19.)

φ (Six miles southward from Jerusalem, on the road to Hebron.) Ru. 1, 2, and 4, 11. Mi. 5, 2. Mat. 2, 6.

ο (Rachel had said) The Lord shall add to me another son. Ch. 30, 24. 1 Sa. 4, 20.

χ That is, The son of my sorrow.

ψ That is, The son of the right hand. (Similarly among the Bedouin in Arabia, most of the names which are imposed at the birth of the child are derived from some trifling accident, or from some idea that occurred to the mind, or some object that attracted the attention of the mother or the women present at the child's birth. Pic. Bib.)

ω 1 Sa. 10, 2. 2 Sa. 18, 18.

(The erection of a pillar was one of the methods resorted to in primitive times, to preserve the memory of events.)

p Mi. 4, 8.

q 1 Chr. 5, 1. Ch. 49, 4. 2 Sa. 16, 22. and 20, 3. 1 Co. 5, 1.

a (Only as being a Mosaic composition could the Pentateuch mention together the three names—Manre, Kirjath-arba, & Hebron.) Ch. 13, 18, and 23, 2, 19. Jos. 14, 15, and 15, 13.

¹⁴And Jacob set^u up a pillar in the place where He talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil^r thereon. ¹⁵And Jacob called the name of the place where God spake with him, Beth-el.

A.M. 3592. B.C. 1849. EPHRATH. [44
The death of Rachel and of Isaac.

¹⁶And they journeyed from Beth-el; and there was but a little^υ way to come to Ephrath:^φ and Rachel travailed, and she had hard labour. ¹⁷And it came to pass, when she was in hard labour, that the midwife said unto her, "Fear not; thou shalt have this son also."^ο

¹⁸And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni:^χ but his father called him Benjamin.^ψ

¹⁹And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. ²⁰And Jacob set a pillar^ω upon her grave: that is the pillar of Rachel's grave unto this day.

²¹And Israel journeyed, and spread his tent beyond the tower of Edar.^p

²²And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine:^q and Israel heard it. Now the sons of Jacob were twelve:²³ the sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:²⁴ the sons of Rachel; Joseph, and Benjamin:²⁵ and the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:²⁶ and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

²⁷And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron,^a where Abraham and Isaac sojourned.

²⁸And the days of Isaac were an hundred and fourscore years. ²⁹And Isaac gave up the ghost, and died,

and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.^β

XXXVI.] SEVENTH RECORD. (Perhaps transmitted by Joseph.) [45
XXXVI. 1—1. 21.
A.M. 3529. B.C. 1912.
The descendants of Esau.

NOW these are the generations^γ of Esau, who is Edom.^r ²Esau took his wives of the daughters of Canaan;^δ Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;³ and Bashemath^ε Ishmael's daughter, sister of Nebajoth. ⁴And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;⁵ and Aholibamah bare Jeshu, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. ⁶And Esau took his wives, and his sons, and his daughters, and all the persons^ε of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. ⁸Thus dwelt Esau in mount Seir: Esau is Edom.

⁹And these are the generations of Esau the father of the Edomites^ς in mount Seir:¹⁰ these are the names^η of Esau's sons; Eliphaz^ζ the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. ¹¹And the sons of Eliphaz were Teman, Omar, Zepho,^υ and Gatam, and Kenaz. ¹²And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek:^η these were the sons of Adah Esau's wife. ¹³And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

¹⁴And these were the sons of Aholibamah, the daughter of Anah the

β (The two brothers, now reconciled, join in the last kind offices to their venerable parent.)

γ (This chapter begins with an account of Esau's family during their residence in Canaan, and of their wealth and removal, 1—8. It proceeds to give a general view of the domestic condition of Esau in the country of Seir, 9—14. This is followed by the names of the tribes of the Edomites, who, like those of the Israelites, borrowed their names from those of Esau's nearest descendants, and each of whom had its own head or chief-stain, in Hebrew, αλφω, as the alpha of the tribe of Zebulun, &c., 15—19. Afterwards appears the genealogy of Seir the Horite, 20—30. Then we have the Edomitish kings, 31—39; and the chapter closes by giving the residences of the Edomitish tribes.)

τ Ch. 25, 30.

δ (Esau married in his fortieth year, A.M. 3528, B.C. 1913.) (These wives) were a grief of mind (bitterness of spirit) unto Isaac and to Rebekah. Ch. 26, 34.

ε Ch. 28, 8.

ς Heb. souls.

ζ Heb. Edom.

η (This list, ve. 9—14, contains the names of Esau's grandchildren born in Seir, in which those of his sons, who were all born in Canaan, are repeated.)

ι 1 Chr. 1, 35, &c.

υ Or, Zephi.

1 Chr. 1, 36.

φ Nu. 24, 20. De. 25, 17—19. 1 Sa. 15, 2, &c.

daughter of Zibeon, Esau's wife : and she bare to Esau Jeush, and Jaalam, and Korah.

¹⁵These were dukes of the sons of Esau : ¹⁶The sons of Eliphaz the first-born son of Esau ; duke Teman, duke Omar, duke Zepho, duke Kenaz, ¹⁷duke Korah, duke Gatam, and duke Amalek : these are the dukes that came of Eliphaz in the land of Edom ; these were the sons of Adah.

¹⁷And these are the sons of Reuel Esau's son ; duke Nahath, duke Zerah, duke Shammah, duke Mizzah : these are the dukes that came of Reuel in the land of Edom ; these are the sons of Bashemath Esau's wife.

¹⁸And these are the sons of Aholibamah Esau's wife ; duke Jeush, duke Jaalam, duke Korah : these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. ¹⁹These are the sons of Esau, who is Edom, and these are their dukes.

²⁰These are the sons of Seir the Horite,^o who inhabited the land ; Lotan, and Shobal, and Zibeon, and Anah, ²¹and Dishon, and Ezer, and Dishan : these are the dukes of the Horites, the children of Seir in the land of Edom. ²²And the children of Lotan were Hori and Hemam ;^o and Lotan's sister was Timma.^x ²³And the children of Shobal were these ; Alvan,^t and Manahath, and Ebal, Shepho,^k and Onam. ²⁴And these are the children of Zibeon ; both Ajah, and Anah : this was that Anah that found the asses^A in the wilderness, as he fed the asses of Zibeon his father. ²⁵And the children of Anah^u were these ; Dishon, and Aholibamah the daughter of Anah. ²⁶And these are the children of Dishon ; Hemdan,^v and Eshban, and Ithran, and Cheran. ²⁷The children of Ezer are these ; Bilhan, and Zaavan, and Akan.⁵ ²⁸The children of Dishan are these ; Uz, and Aran. ²⁹These are the dukes that came of the Ho-

rites ; duke Lotan, duke Shobal, duke Zibeon, duke Anah, ³⁰duke Dishon, duke Ezer, duke Dishan : these are the dukes that came of Hori, among their dukes in the land of Seir.

³¹And these are the kings^o that reigned in the land of Edom, before there reigned any king over the children of Israel. ³²And Bela the son of Beor reigned in Edom : and the name of his city was Dinhabah. ³³And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴And Jobab died, and Husham of the land of Temani^y reigned in his stead. ³⁵And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead : and the name of his city was Avith. ³⁶And Hadad died, and Saulah of Masrekah reigned in his stead. ³⁷And Saulah died, and Saul of Rehoboth^z by the river reigned in his stead. ³⁸And Saul died, and Baal-hanan the son of Achbor reigned in his stead. ³⁹And Baal-hanan the son of Achbor died, and Hadar reigned in his stead : and the name of his city was Pau ; and his wife's name was Mehetabel, the daughter of Mated, the daughter of Mezahab.^z

⁴⁰And these are the names of the dukes that came of Esau, according to their families, after their places, by their names ; duke Timnah, duke Alvah,^p duke Jetheth, ⁴¹duke Aholibamah, duke Elah, duke Pinon, ⁴²duke Kenaz, duke Teman, duke Mibzar, ⁴³duke Magdiel, duke Iram : these be the dukes of Edom, according to their habitations in the land of their possession : he is Esau the father of the Edomites.⁵ XXXVII.] ¹And Jacob dwelt in the land wherein^r his father was a stranger,^z in the land of Canaan.

A. M. 3596. B. C. 1845. VALE OF HEBRON. [46
The early history of Joseph.

²THESE are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his

^q (These fourteen dukes (allaphim, bit, chieftains, ve. 15-19) before the kings, do not form a successive course, but are contemporaneous ; and, after the kings, it is not a new course of patriarchs that is given, but the residence of those before named. Drechler, quoted in Pic. Bib.)

^o The Horites dwell in their mount Seir, unto El-paran, which is by the wilderness... Ch. 14, 6. (In this land Esau settled himself permanently after the death of his father.) And... the Lord destroyed the Horim from before (his descendants), and they succeeded them, & dwelt in their stead. De. 2, 12, 22.

^o Or, Homam. 1 Chr. 1, 39.

^p ...Concubine to Eliphaz. Ve. 12.

^o Or, Aliam. 1 Chr. 1, 40.

^k Or, Sheph. 1 Chr. 1, 40.

^z (Warm springs, as the original עִיּוֹת is rendered by Jerome, and concurred in by Gesenius ; & most modern critics think this interpretation correct. Warm springs are still found in the region east of the Dead Sea. Kitto's Bib. Cyclopedia. It might be the asses which led him to make the discovery, as those animals, as well as camels, have the reputation of being very sagacious in the discovery of water. Pic. Bib.)

^u (Not the Anah of ve. 24, but Anah, son of Seir, ve. 20.)

^v Or, Anaram. 1 Chr. 1, 41.

⁵ Or, Jakan. 1 Chr. 1, 42.

^o (Drechler considers that "this course of eight kings existed contemporaneously with the dukes, the Edomites sharing the rulers of tribes and kings at the same time." They therefore flourished before the time of Moses, and consequently this might have been written by him, and not interpolated from 1 Chr. 1, 43, as some have supposed.)

^y 1 Chr. 1, 53. Je. 49, 7, 20. Eze. 25, 13. Am. 1, 12. Ob. 9. Hab. 3, 3.

^z (With a particularity which appears only in this individual case, the author of Genesis mentions the names of Hadar's wife, her parent and grand parent. What reason can be assigned for this, unless the author was contemporary with the Edomitish king? Drechler.)

1 Chr. 1, 50, Hadad, Pui ; after his death, was an Aristocracy. Ex. 15, 15.

^p Or, Aliah.

⁵ Heb., Edom.

^r Heb., of his father's sojournings.

^z In tabernacles... heir with (them) of the same promise : for he looked for a city which hath foundations, whose builder and maker is God. He. 11, 9. Ch. 17, 8, 23 ; 28, 4 ; and 36, 7.

brethren; and the lad *was* with the sons of Billiah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.^a

³Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.^b ⁴And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

⁵And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. ⁶And he said unto them, "Hear, I pray you, this dream which I have dreamed: ⁷for, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."^b

⁸And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"

And they hated him yet the more for his dreams, and for his words.

⁹And he dreamed yet another dream, and told *it* his brethren, and said, "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven^b stars made obeisance to me."

¹⁰And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, "What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

¹¹And his brethren envied him; but his father observed the saying.^c

¹²And his brethren went to feed their father's flock in Shechem.

¹³And Israel said unto Joseph, "Do not thy brethren feed *the* flock in Shechem?^x come, and I will send thee unto them."

And he said to him, "Here *am* I."¹⁴And he said to him, "Go, I pray thee,^g see whether it be well with thy brethren and well with the flocks: and bring me word again."

So he sent him out of the vale of Hebron, and he came to Shechem. ¹⁵And a certain man found him, and, behold, *he was* wandering in the field; and the man asked him, saying, "What seekest thou?"

¹⁶And he said, "I seek my brethren: tell me, I pray thee, where they feed *their* flocks."

¹⁷And the man said, "They are departed hence; for I heard them say, 'Let us go to Dothan.'"^h

And Joseph went after his brethren, and found them in Dothan.

¹⁸And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.^d ¹⁹And they said one to another, "Behold, this dreamer cometh. ²⁰Come now therefore, and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him: and we shall see what will become of his dreams.'"^o

²¹And Reuben heard *it*, and he delivered him out of their hands; and said, "Let us not kill him."^e ²²And Reuben said unto them, "Shed no blood, *but* cast him into this pit that *is* in the wilderness,^a and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

²³And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours^β that *was* on him; ²⁴and they took him, and cast him into a pit; ²⁵and the pit *was* empty,^γ *there was* no water in it.

²⁶And they sat down to eat bread:^δ and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery^ε and balm^ς

^a ...My sons...it is no good report that I hear. 1 Sa. 2, 24.

^b Or, *pieces*..... With such robes were the king's daughters that were virgins appareled...2 Sa. 13, 18. Ju. 5, 30. Ps. 45, 13, 14.

(Mr. Roberts states that it is customary in India to invest a beautiful or favourite child with a coat of many colours, consisting of crimson, purple and other colours, which are often lastfully sewed together. Pie. Bib.)

^b Joseph (became) governor over all the land (of Egypt)...& (his) brethren came, and bowed down themselves before him with their faces to the earth. Ch. 42, 6, 9; 43, 26; and 44, 14.

^β (Dr. A. Clarke thinks that this alludes to the constellations of the zodiac, Joseph himself being the twelfth. It is very likely that the heavens were thus measured in the days of Joseph.)

^c ...Kept the matter in (his) heart. Da. 7, 28. Lu. 2, 19, 51.

^x (Shechem was several days' journey from Hebron.)

^σ Heb., see the *power* of thy brethren, &c. Ch. 29, 6.

^φ (Several miles further. It was, according to Eusebius & Jerome, twelve Roman miles N. of Samaria. It was here the Syrians were smitten with blindness at the word of Elisha. 2 Ki. 6, 13.)

^d Wrath is cruel, & anger is outrageous (an overflowing); but who is able to stand before envy? (Jealousy.) Pr. 27, 1; 1, 11, 16; and 6, 17.

^ω (According to the Midrash it was Simeon who first made this diabolical proposal. De Sola.)

.....Joseph took from them Simeon, and bound him before their eyes. Ch. 42, 21.

^eSaying, Do not sin against the child...Ch. 42, 22.

^a (This was only a stratagem, his intention being to restore the lad to his father. Direct intercession or forcible resistance might have cost his own life without saving that of Joseph. De Sola.)

^β Or, *pieces*.
^fIn the anguish of his soul he besought (them), & (they) would not hear. Ch. 42, 21.

^γ (Abyss.) They generally get exhausted towards the end of summer. Pie. Bib.)

^g Am. 6, 6. Pr. 30, 20.

^δ (The *astragalus* quadrifer. Royle.)

^ε *tzori*. Only one *tzori*, in all other places *tsori*. (An unctiferous resin of some kind or other. It occurs also Ch. 43, 11.) Job. 8, 22; 46, 11; and 51, 8. Eze. 27, 17.

5 (*Ladanum, a gum exuding from the cistus rose, indigenous in Palestine. It is aromatic, and was formerly a celebrated medicine. De Sola.*)

and myrrh,⁵ going to carry *it* down to Egypt.

²⁵And Judah said unto his brethren, "What profit *is it* if we slay our brother, and conceal his blood?"

²⁷Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh."⁷

And his brethren were content.⁷

²⁸Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

²⁹And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

³⁰And he returned unto his brethren, and said, "The child *is* not; and I, whither shall I go?"^h

³¹And they took Joseph's coat, and killed a kid of the goats, and dipped the coatⁱ in the blood; ³²and they sent the coat of *many* colours, and they brought *it* to their father: and said, "This have we found: know now whether *it be* thy son's coat or no."⁷

³³And he knew it, and said, "*It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.*"^k

³⁴And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.^l

³⁵And all his sons and all his daughters rose up to comfort him; but he refused to be comforted;^m and he said, "For I will go down into the grave unto my son mourning."ⁿ

Thus his father wept for him.

³⁶And the Midianites sold him into Egypt unto Potiphar, an officer^o of Pharaoh's, *and* captain^o of the guard.^k

7 Heb., *hearkened.*

h Ch. 42, 13, 36. Je. 31, 15. La. 5, 7.

i Ve. 23.

k Ch. 44, 28.

l David said..... Rend your clothes and gird you with sackcloth.....2 Sa. 3, 31. Job 1, 20.

m The elders of house (David's) arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. 2 Sa. 12, 17.

n Ch. 42, 38, and 44, 29, 31.

o Heb., *enough.* (*But the word doth signify not only enough, but also chamberlains, courtiers, and officers.* Est. 1, 10.)

o Heb., *chief of the slaughtermen, or executioners.*

o Or, *chief marshal.*

XXXVIII.] A.M. 3585. B.C. 1856. [47

ADULLAM, (an ancient royal city of the Canaanites. It was situated in a plain W. of Hebron.)

The unhappy effects of a state of polygamy.

AND it came to pass at that time,^a that Judah went down from his brethren, and turned^b in to a certain Adullamite, whose name *was* Hirah.² And Judah saw there^c a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her. ³And she conceived, and bare a son; and he called his name Er.^d ⁴And she conceived again, and bare a son; and she called his name Onan. ⁵And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib,^e when she bare him. ⁶And Judah took a wife for Er his firstborn, whose name *was* Tamar. ⁷And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

⁸And Judah said unto Onan, "Go in unto thy brother's wife, and marry her, and raise up seed to thy brother."⁷

⁹And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. ¹⁰And the thing which he did displeas^d the LORD: wherefore He slew him also.⁸

¹¹Then said Judah to Tamar his daughter in law, "Remain a widow at thy father's house, till Shelah my son be grown."^e for he said, "Lest peradventure he die also, as his brethren *did*."⁷

And Tamar went and dwelt in her father's house.⁴

¹²And in process^o of time the daughter of Shuah Judah's wife died; and Judah was comforted,^u and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

λ (*As Aben Ezra remarks, some of the events recorded in this chapter took place before Joseph was sold.* De Sola. *This is also the opinion of Ainsworth and of Kennicott.*)

o Ch. 19, 3. 2 Ki. 4, 8.

p Ch. 34, 2.

q Ch. 46, 12. Nu. 26, 19.

μ (*Perhaps the same as Achizib, Jos. 15, 41. Mi. 1, 14; which was in the tribe of Judah, in the middle part of the western border land.*)

r If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall...take her to him to wife, and perform the duty of an husband's brother unto her. De. 25, 5. Mat. 22, 24.

v Heb., *was evil in the eyes of the Lord.*

s ...Er and Onan died in the land of Canaan. Nu. 26, 19.

ξ (*This was only a pretext of Judah to gain time, and induce her to return to her parents without offending her by a direct denial.* De Sola.)

t Returned to her father's house, as in her youth....Le. 22, 13.

o Heb., *the days were multiplied.*

u 2 Sa. 13, 39.

π (With a short veil exposing part of the face and neck.) See Pr. 9, 14, and 7, 12.

ρ Heb., the door of eyes, or, of Enayim. In the gate of (the town of) Enayim. Called Enam, Jos. 15, 34.

σ (Patriarchal usages required that Judah should either marry Tamar himself or see that his son did. Tamar's contrivance, therefore, does not imply a vicious mind.)

υThey give gifts to all (such) ... Eze. 16, 33.

τ Heb., a kid of the goats.

υ (ערבון erabon, Gr., ἀρραβών, pledge, or earnest) (The Holy Spirit of promise... is the earnest of our inheritance... Ep. 1, 14. 2 Co. 1, 22 (viz., a security given in hand for the fulfilment of all God's promises relative to His favour and to eternal life.)

φ (Mirah applies to Tamar the term קדשה kedeshah, holy, not זונה zonah, ve. 15, viewing her as consecrated to the worship of a goddess. Zonah is a harlot generally, kedeshah is one consecrated to the worship of Astarte, &c. Both the words mean harlot.)

χ Or, in Enayim.

ψ Heb., become a contempt.

ω (Let her keep the pledge..... by sending the kid I have kept my part of the agreement. Her removal shews that she did not intend to return them. De Sola.)

¹³And it was told Tamar, saying, "Behold thy father in law goeth up to Timnath to shear his sheep."

¹⁴And she put her widow's garments off from her, and wrapped herself, and sat in an open place,^ρ which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.^σ

¹⁵When Judah saw her, he thought her to be an harlot; because she had covered her face. ¹⁶And he turned unto her by the way, and said, "Go to, I pray thee, let me come in unto thee." (For he knew not that she was his daughter in law.)

And she said, "What wilt thou give me, that thou mayest come in unto me?"

¹⁷And he said, "I will send^υ thee a kid from the flock."^τ

And she said, "Wilt thou give me a pledge,^υ till thou send it?"

¹⁸And he said, "What pledge shall I give thee?"

And she said, "Thy signet, and thy bracelets, and thy staff that is in thine hand."

And he gave it her, and came in unto her, and she conceived by him.

¹⁹And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

²⁰And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. ²¹Then he asked the men of that place, saying, "Where is the harlot,^φ that was openly^χ by the way side?"

And they said, "There was no harlot in this place."

²²And he returned to Judah, and said, "I cannot find her; and also the men of the place said, that there was no harlot in this place."

²³And Judah said, "Let her take it to her, lest we be shamed:^ψ behold, I sent this kid, and thou hast not found her."^ω

²⁴And it came to pass about three months after, that it was told Judah, saying, "Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom."

And Judah said, "Bring her forth, and let her be burnt."^z

²⁵When she was brought forth, she sent to her father in law,^α saying, "By the man whose these are, am I with child:" and she said, "Discern, I pray thee, whose are these, the signet, and bracelets, and staff."

²⁶And Judah acknowledged them, and said, "She hath been more righteous than I;^β because that I gave her not to Shelah my son." And he knew her again no more.^γ

²⁷And it came to pass in the time of her travail, that, behold, twins^δ were in her womb. ²⁸And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet^ε thread, saying, "This came out first."

²⁹And it came to pass as he drew back his hand, that, behold, his brother came out: and she said, "How hast thou broken forth?^ζ this breach be upon thee:" therefore his name was called Pharez.^η ³⁰And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.^θ

XXXIX.] A.M. 3606. B.C. 1835. [48
MEMPHIS OF TANIS (in Egypt).
The residence of Joseph to temptation.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

²And the LORD was with Joseph, and he was a prosperous man;^ι and he was in the house of his master the Egyptian. ³And his master saw that the LORD was with him, and that the

z...The daughter of any priest, if she profane herself... profaneth her father, she shall be burnt with fire. Le. 21, 9, and 20, 14.
(Under the Mosaic law this punishment was restricted to these two cases.)

α (Who had interfered to prevent Shelah fulfilling the duty of marrying his brother's wife.) Ru. 4, 17.

β (Was more adhered to the law.)

γ (Though he might legally have continued to do so had he thought fit. De Sola.)

δ (To replace both Er and Onan. These children inherited both naturally and legally as his sons. Nu. 26, 20.)

ε (Probably crimson, derived from the coccus ilicis of Linnæus, the kermes of the Arabians. The colour now termed scarlet was unknown in the time of James I. Denham.)

ζ Or, wherefore hast thou made this breach against thee?

(Thou wouldst have been responsible, if through this forcible breach of thine, thy brother whom thou hast forsworn had been hurt. Abu Ezra.)

η That is, a breach.

θ (The details of this chapter bring the manners of the times forcibly before us, and evince the antiquity of usages which still exist in the East. Kitto's Palestine i., p. 107.)

ι Ps. 1, 3.

LORD made all that he did to prosper in his hand. ⁴And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. ⁵And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. ⁶And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well favoured.

⁷And it came to pass after* these things, that his master's wife cast her eyes upon Joseph; and she said, "Lie with me."

⁸But he refused,⁷ and said unto his master's wife, "Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; ⁹*there is none greater in this house than I*; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?"⁸

¹⁰And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.⁹ ¹¹And it came to pass about this time, that *Joseph* went into the house to do his business; and *there* was none of the men of the house there within. ¹²And she caught him⁶ by his garment, saying, "Lie with me:"⁷ and he left his garment in her hand, and fled, and got him out.

¹³And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, ¹⁴that she called unto the men of her house, and spake unto them, saying, "See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a

loud voice:¹⁴ ¹⁵and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out."

¹⁶And she laid up his garment by her, until his lord came home. ¹⁷And she spake^c unto him according to these words, saying, "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: ¹⁸and it came to pass, as I lifted up my voice and cried, that he left his garment" with me, and fled out."

¹⁹And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me;" that his wrath was kindled.^d

²⁰And Joseph's master took him, and put him into the prison,^e a place where the king's prisoners were bound:^f and he was there in the prison.^g

²¹But the LORD was with Joseph, and shewed^o him mercy, and gave him favour in the sight of the keeper^π of the prison. ²²And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer *of it*. ²³The keeper of the prison looked not to any thing *that* was under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

XL.] A.M. 3607. B.C. 1834. EGYPT. [49
Joseph interprets the dreams of the chief butler and of the chief baker.

AND it came to pass after these things, *that* the butler^g of the king of Egypt and *his* baker had offended their lord the king of Egypt. ²And Pharaoh was wroth^h against two of his officers, against the chief of the butlers, and against the chief of the bakers. ³And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. ⁴And the captain of the guard charged^p

μ Heb., great.

c What shall be given unto thee? or what shall be done unto thee, thou false tongue? Ps. 120, 3.
v (Upper garment, or mantle.)
d For jealousy is the rage of a man....he will not spare in the day of vengeance. Pr. 6, 34.
e ...In the dungeon. Ch. 41, 14.
f 1 Pe. 2, 19.
g (This prison was in Potiphar's own house, or contiguous to it. It is possible that Potiphar, doubtful respecting his wife's statement, sent Joseph here for the purpose of retributing his services still available to him. Pic. Bib.)
o Heb., extended kindness unto him.
π (The officer subordinate to Potiphar.)
g (Schemiah) was cupbearer (to Artaxerxes)... & took up the wine and gave it unto the king. Ne. 1, 11, and 2, 1.
h The wrath of a king is as messengers of death. Pr. 16, 14.
p (That is, Potiphar, who was cognizant of and appreciated the valuable services which Joseph rendered to the keeper of the prison, which now he indirectly acknowledges by consigning these important prisoners to his special care. Pic. Bib.)

c (Beautiful in his person and beautiful in his countenance. The same expressions are used of Rachel, ch. 29, 17. Clarke.) David was ruddy, and withal of a beautiful countenance, & goodly to look to. 1 Sa. 16, 12.

κ (He had been 10 years in Potiphar's service, & was now 27 years of age. Hales.)

z Lust not after her beauty in thine heart; neither let her take thee with her eyelids. Pr. 6, 25.

λ (That this delicate and forcible appeal produced no impression showed that she had lost all self-government, and had become a slave to her passion. Clarke.) (Persons of warm temperament often sacrifice unhesitatingly all their worldly interests, every thing and every body, the best interests of others, and their own duty, for the selfish gratification of their affections.)

ι The commandment is a lamp and the law is light...to keep...from the flattery of the tongue of a strange woman. Pr. 6, 23, 24. Ch. 20, 6. Le. 6, 2. 2 Sa. 12, 13. Ps. 51, 4.

θ So she caught him and kissed him, and with an impudent face (she strengthened her face and) said unto him...Pr. 7, 13.

s (Dreams are ordinarily the re-embodiment of thoughts which have before, in some shape or other, occupied our minds: but the Scriptures abundantly testify that God made known His will in dreams, and raised up persons to interpret them. Kitto's Bib. Cyc.)

τ (Anciently, as now, throughout the East, the utmost attention was paid to dreams. Every one sought an interpretation of whatever dreams made sufficient impression to be remembered. Kitto.)

v Heb., are your faces evil? Ne. 2, 2.

φ (God, from whom dreams proceed, can alone reveal their true import. Therefore, pray tell me, perhaps He may favour me with wisdom so as to explain them to you. Chizkumec.)

χ (Numerous are the representations in the Egyptian tombs which relate to the cultivation of the vine. Rosell.)

ψ (The juice was no doubt mixed with water, forming a sherbet. The Orientals are still very fond of such drinks. Pic. Bib.)

ω (The quantity of wine afforded by the vines of Egypt was so small, that wine was never, as in Greece, a common drink. Pic. Bib.)

i Ve. 18. Ch. 41, 12, 25. Ju. 7, 14. Da. 2, 36, and 4, 19.

a Or, reckon. k 2 Ki. 25, 27. Ps. 3, 3. Je. 52, 31.

β (Subsequently, the use of fermented wine was forbidden to the Egyptians.)

γ Heb., remember me with thee.

Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream^s both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.⁷

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, "Wherefore look ye so sadly^v to day?"

8 And they said unto him, "We have dreamed a dream, and there is no interpreter of it."

And Joseph said unto them, "Do not interpretations belong to God^φ? tell me them, I pray you."

9 And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine^χ was before me: ¹⁰ and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:^ψ ¹¹ and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."^ω

12 And Joseph said unto him, "This is the interpretation of it: The three branches are threeⁱ days: ¹³ yet within three days shall Pharaoh lift^a up thine head, and restore thee unto thy place:^k and thou shalt deliver Pharaoh's cup^β into his hand, after the former manner when thou wast his butler. ¹⁴ But think^γ on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: ¹⁵ for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

16 When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, I had three white^δ baskets on my head: ¹⁷ and in the uppermost basket there was of all manner of bakemeats^ε for Pharaoh; and the birds did eat them out of the basket upon my head."

18 And Joseph answered and said, "This is the interpretation thereof: The three baskets are three days: ¹⁹ yet within three days shall Pharaoh lift^ς up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

20 And it came to pass the third day, which was Pharaoh's birthday,^η that he made a feast unto all his servants: and he lifted^θ up the head of the chief butler and of the chief baker among his servants. ²¹ And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: ²² but he hanged^ι the chief baker: as Joseph had interpreted to them. ²³ Yet did not the chief butler remember Joseph, but forgot him.

XLI.] A.M. 3609. B.C. 1832. EGYPT. [50
Joseph is made Governor of the land of Egypt.

AND it came to pass at the end of A two full years, that Pharaoh dreamed: and, behold, he stood by the river.^κ ² And behold, there came up out^λ of the river seven well favoured kine and fattished; and they fed in a meadow.^μ ³ And, behold, seven other kine^ν came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river. ⁴ And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn^ξ came up upon one stalk, rank^ο and good. ⁶ And, behold, seven thin

δ Or, full of loaves.

ε Heb., meat of Pharaoh, the work of a baker: or, cook.

ζ Or, reckon thee, and take thy office from thee.

η (These days were in Egypt looked upon as holy; no business was done upon them, & all parties indulged in festivities.)

θ Or, reckoned.

ι (According to Wilkinson, no evidence appears of this custom in ancient Egypt.)

κ (The Nile. By its inundations the exclusive source of fertility in Egypt.)

λ (Animals of the buffalo kind in hot countries seem almost amphibious; they delight to stand for hours in the water, with their bodies immersed except the head. Pic. Bib.)

μ (Dr. Royle thinks that the word *ayhu*, translated meadow, is a plant, perhaps the cyperus esculentus, or some species of panicum, which forms excellent pasture in warm countries.)

ν (The ox, in the symbolical writings of the Egyptians, signified agriculture and subsistence; therefore the emergence of the oxen from the Nile renders the application of the dream obvious, when the clue is once obtained. Pic. Bib.)

ξ (The triticum compositum, or Egyptian wheat, which naturally bears several ears upon one stalk.)

ο Heb., fat.

cars and blasted with the east^π wind sprung up after them. ⁷And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was a dream.*

⁸And it came to pass in the morning that his spirit was troubled; ¹and he sent and called for all the magicians^ρ of Egypt, and all the wise^σ men thereof: and Pharaoh told them his dream; but *there was none that could interpret them unto Pharaoh.*

⁹Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day: ¹⁰Pharaoh^τ was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: ¹¹and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. ¹²And *there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.*

¹³And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

¹⁴Then Pharaoh sent and called Joseph, and they brought him hastily^υ out of the dungeon: and he shaved^φ himself, and changed his raiment, and came in unto Pharaoh.

¹⁵And Pharaoh said unto Joseph, "I have dreamed a dream, and *there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.*"

¹⁶And Joseph answered Pharaoh, saying, "It is not in me:^ζ God^η shall give Pharaoh an answer of peace."

¹⁷And Pharaoh said unto Joseph, "In my dream, behold, I stood upon the bank of the river: ¹⁸and, behold, there came up out of the river seven kine, fatfleshed and well favoured;

and they fed in a meadow: ¹⁹and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: ²⁰and the lean and the ill favoured kine did eat up the first seven fat kine: ²¹and when they had eaten^ψ them up, it could not be known that they had eaten them; but they *were still ill favoured, as at the beginning.* So I awoke. ²²And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: ²³and, behold, seven ears, withered,^ω thin, and blasted with the east wind, sprung up after them: ²⁴and the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was none that could declare it to me.*"

²⁵And Joseph said unto Pharaoh, "The dream of Pharaoh is one: God hath shewed Pharaoh what He is about to do.^ο ²⁶The seven good kine are seven years; and the seven good ears are seven years: the dream is one. ²⁷And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.^α ²⁸This is the thing which I have spoken unto Pharaoh: What God is about to do He sheweth unto Pharaoh. ²⁹Behold, there come seven years of great plenty throughout all the land of Egypt:^β ³⁰and there shall arise after them seven years of famine;^γ and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;^δ ³¹and the plenty shall not be known in the land by reason of that famine following;^ε for it shall be very grievous.^ς ³²And for that the dream was doubled unto Pharaoh twice; *it is because the thing is established^ζ by God, and God will shortly bring it to pass.* ³³Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. ³⁴Let Pharaoh

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π (The south-east wind, here called the east wind, blowing in March and April, is one of the most injurious winds, and of longest continuance, while the shelter that Egypt has from it by means of the Mokattam chain of mountains is only partial, and by no means extends to the whole country. Havernick.) Job 27, 21. Ps. 48, 7. Ho. 13, 15. Jon. 4, 8.

ρ Da. 2, 1, and 4, 5, 19.

σ (That class of Egyptian priests, or hierophants, whom the Greeks denominated ιερογραμματεῖς, professors of sacred learning. Philippson.)

τ (The persons who addicted themselves solely to divine worship. Dodd, ap. Clarke.)

υ (Joseph intimates that the word signifies "the king," which seems to be confirmed by finding the word ouro, "king," in the dialect of Memphis. More recently it has been considered as corresponding to the Egyptian phra, "the sun.")

φ Heb., made him run.

ψ (That this was an Egyptian usage is confirmed not only by the Greek & Roman writers, but by the sculptures and paintings of Egypt. Pic. Bib.)

χ Or, when thou hearest a dream, thou shalt interpret it.

ζ Da. 2, 30. Ac. 3, 12. 2 Co. 3, 5.

η Da. 2, 22.

ψ Heb., come to the inward parts of them.

ω Or, small.

ο The great God hath made known to the king what shall come to pass hereafter... Da. 2, 45.

α (It is well known that there is scarcely any rain in Egypt, that the country depends for its fertility on the overflowing of the Nile; and that this fertility is in proportion to the duration and height of these temporary deluges. De Sola.)

β (From an unusually favourable succession of these inundations.)

γ (Caused by the failure of the waters to rise to the fertilizing point.)

δ (In the days of Elisha the Lord ... called for a famine upon the land (of Israel) 7 years. 2 Ki. 8, 1.

ε (More than local causes must have been in operation in this case, for it is said, that the famine was sore in all lands, ve. 57, and that all the land of Canaan fainted by reason of the famine. Ch. 47, 13.)

ς Heb., heavy.

ζ Or, prepared of God.

γ Or, overseers.
(At the time Egypt first became known in profane history it was divided into "nomes" or districts, over each of which was an officer or governor, with the title of nomarch. Pic. Bib.)

θ (Considering the enormous export of corn from Egypt, one fifth of the produce of an extraordinary fertile year would be sufficient. De Sola.)

ι (From the great abundance, the people could pay this increased tax without feeling it to be oppressive. Clarke.) Pr. 6, 6-8.

κ Heb., be not cut off.
q Pr. 2, 6.

λ Heb., be armed, or, kiss. Ps. 105, 21, 22.

μ (A signet or seal-ring, which gave validity to the documents to which it was affixed. Pic. Bib.) Es. 3, 10, and 8, 2, 8.

ν Or, silk.

ξ Or, Tender father. Ch. 45, 8. Heb., Abrech. (A "native Egyptian" (Origen & Jerome), which would amount to a proclamation of naturalization.)

ο (Perhaps Thothmes III., of whom the monuments shew a long and prosperous reign.)

π (Which in the Coptic signifies, "A revealer of secrets;" or, "The man to whom secrets are revealed." Gesenius & others render it "sustainer of the age.")

ρ (According to Gesenius, "Who belongs to Nit" identical with the Greek Αθηνη.)

ς Or, prince. Ex. 2, 16. 2 Sa. 8, 18, and 20, 26.

do this, and let him appoint officers^γ over the land, and take up the fifth^θ part of the land of Egypt in the seven plenteous years. ³⁵And let them gather all the food of those good years that come, and lay up corn under the hand^ι of Pharaoh, and let them keep food in the cities. ³⁶And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish^κ not through the famine."

³⁷And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. ³⁸And Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the spirit of God is?"^q ³⁹And Pharaoh said unto Joseph, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: ⁴⁰thou shalt be over my house, and according unto thy word shall all my people be ruled: ⁴¹only in the throne will I be greater than thou." ⁴¹And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt."

⁴²And Pharaoh took off his ring^μ from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine^ν linen, and put a gold chain about his neck; ⁴³and he made him to ride in the second chariot which he had; and they cried before him, "Bow^ξ the knee:"

And he made him ruler over all the land of Egypt.

⁴⁴And Pharaoh^ο said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

⁴⁵And Pharaoh called Joseph's name Zaphnath-paaneah;^π and he gave him to wife Asenath^ρ the daughter of Poti-pherah priest^ς of On.^τ And Joseph went out over all the land of Egypt.

A.M. 3610. B.C. 1831. EGYPT.
Joseph provids against the seven years of famine. [51

⁴⁶AND Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

⁴⁷And in the seven plenteous years the earth brought forth by handfuls. ⁴⁸And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. ⁴⁹And Joseph gathered^ν corn as the sand of the sea, very much, until he left numbering; for it was without number.

⁵⁰And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest^φ of On bare unto him.

⁵¹And Joseph called the name of the firstborn Manasseh: ^χ "For God," said he, "hath made me forget all my toil, and all my father's house." ⁵²And the name of the second called he Ephraim: ^ψ "For God hath caused me to be fruitful in the land of my affliction."

⁵³And the seven years of plenteousness, that was in the land of Egypt, were ended. ⁵⁴And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands;^ω but in all the land of Egypt there was bread.

⁵⁵And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do."

⁵⁶And the famine was over all the face of the earth:^α and Joseph opened all the storehouses,^β and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. ⁵⁷And all^γ countries came into Egypt to

τ (Called, Je. 43, 13, Beth-shean sh, house of the sun; and Eze. 39, 17, Iera, Heliopolis. The head quarters of the ancient priesthood of Lower Egypt. Its ruins near the village of Matarieh are still visible. Wilkinson.)

υ (In the tomb of Amenemhat Ben Hassan there is a painting of a great store-house, before the door of which lies a large heap of grain already winnowed. Near by stands the bushel with which it is measured, and the registrar who takes the account. Pic. Bib.)

φ Or, prince, ve. 45.

χ That is, Forgetting.

ψ That is, Fruitful.

ω (The cause of death in Egypt and in the neighbouring countries is one and the same, viz., the failure of the tropical rains, which fall in Abyssinia, & which have the same origin as those of Palestine. Pic. Bib.)

α (In the year of the Hejira 444, a famine took place in Egypt on account of a deficiency in the increase of the Nile, which at the same time extended over Syria, and even to England. Pic. Bib.)

β Heb., all wherein (corn) was.

γ (Egypt was a granary where, from the earliest times, all people felt sur of finding a plenteous store of corn. Pic. Bib.)

r Ac. 7, 11.

Joseph for to buy *corn*; because that the famine was so sore in all lands.

§ (Fulfilling Joseph's dreams, ch. 37, 7.)

XLII.] A.M. 3618. B.C. 1823. EGYPT. [52
The first journey of Joseph's brethren into Egypt.

ε (Either throwing themselves at the feet, or with the knees bent, the Orientals bring their forehead to the ground, and before resuming an erect position, either kiss the earth, or the feet or border of the garment of the king or prince, before whom they are allowed to appear. Kitto's Bib. Cyc.)

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?" ²And he said, "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

³And Joseph's ten brethren went down to buy corn in Egypt. ⁴But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him." ⁵And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.⁷

ξ Heb., hard things with them.

⁶And Joseph was the governor of the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed^δ down themselves before him with their faces to the earth.^ε ⁷And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly^ς unto them; and he said unto them, "Whence come ye?"

η (Probably Joseph expected to see his brethren, and had formed a deliberate plan of action.)

And they said, "From the land of Canaan to buy food."

θ (Sent by the tribes to which ye belong to find out if the land is defenceless or not.)

⁸And Joseph knew his brethren, but they knew not him.⁷ ⁹And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye are spies;^θ to see the nakedness of the land ye are come."

ι (It is not likely that one family would make a hostile attempt upon a whole kingdom. Clarke.)

¹⁰And they said unto him, "Nay, my lord, but to buy food are thy servants come. ¹¹We are all one man's sons; we are true men, thy servants are no spies."

κ (Swearing by the life of a superior or respected person, or by that of the person addressed, is a common conversational oath in different parts of Asia. Pic. Bib. But it may be regarded as only a solemn protestation. Ch. 43, 3. Hamah protested "by the soul" of Evi, and Abner of the soul of Saul. 1 Sa. 1, 26, and 17, 55.)

¹²And he said unto them, "Nay, but to see the nakedness of the land ye are come."⁷ ¹³And they said, "Thy servants

are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."

¹⁴And Joseph said unto them, "That is it that I spake unto you, saying, 'Ye are spies:' ¹⁵herely ye shall be proved: by the life^κ of Pharaoh ye shall not go forth hence, except your youngest brother come hither. ¹⁶Send one of you, and let him fetch your brother, and ye shall be kept^λ in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies."

¹⁷And he put^μ them all together into ward three days.

¹⁸And Joseph said unto them the third day, "This do, and live; for I fear God:^ν ¹⁹if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: ²⁰but bring your youngest brother unto me; so shall your words be verified,^ξ and ye shall not die."

And they did so.

²¹And they said^ο one to another, "We are verily guilty^ς concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come^ι upon us."

²²And Reuben^π answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.'"^ν

²³And they knew not that Joseph understood them; for he spake^ρ unto them by an interpreter.^ρ ²⁴And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

²⁵Then Joseph commanded to fill their sacks^σ with corn, and to restore every man's money into his sack, and to give them provision for the

λ Heb., bound.

μ Heb., gathered.

ν (I am a worshipper of the true God, and ye have nothing to fear. Clarke.)

ξ (Joseph wished to ascertain if his brethren were still the evil men they once appeared likely to become.)

ο (The true cure for unrest, whenever a man loses his serenity, is to look for that defect in himself which the outward annoyance was best calculated to expose, and, by exposing, to lead to rectify. Evening Thoughts.)

π Job 36, 8, 9. Ho. 5, 15.

ρ Pr. 21, 13. Mat. 7, 2.

σ Ch. 37, 21.

ν Ch. 9, 5. 1 Ki. 2, 32. 2 Chr. 24, 22. Ps. 9, 12. Lu. 11, 50, 51.

π Heb., an interpreter was between them.

ρ (We have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians could understand each other in a general way, though there are also proofs that there was a considerable difference in their dialects. Clarke.)

σ (קֵיִלֵּי כֶּסֶף keleyhem, their vessels; probably large woollen bags, or baskets lined with leather, which, as Charadin says, are still used through all Asia. Clarke.)

5 (The ass is frequently represented on the Egyptian monuments with panniers on its back.)

7 (pig sack; probably only a small sack or bag, in which each had reserved a sufficiency of corn for his ass during the journey. Clarke.)

v (The place at which they stopped to bait or rest themselves & their asses. There were no such places of entertainment at that time in the desert, nor are there any at the present day. Clarke.)

φ Heb., went forth.

χ Heb., with us hard things.

ω (Joseph appears to have apprehended that his brethren had sacrificed to their jealousy Benjamin also, their father's only remaining favourite. Kitto.)

α (The money of each returned into his own bag seemed beyond a casualty, & therefore they were afraid. De Sola.)

way: and thus did he unto them.
26 And they laded their asses^s with the corn, and departed thence.

27 And as one of them opened his sack⁷ to give his ass provender in the inn,^v he espied his money! for, behold, it was in his sack's mouth.
28 And he said unto his brethren, "My money is restored; and, lo, it is even in my sack;"

And their heart failed^φ them, and they were afraid, saying one to another, "What is this that God hath done unto us?"

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying,³⁰ "The man, who is the lord of the land, spake roughly^x to us, and took us for spies of the country."

31 And we said unto him, 'We are true men; we are no spies: ³²we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' ³³And the man, the lord of the country, said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: ³⁴and bring your youngest brother^ω unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.'

35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.^α

36 And Jacob their father said unto them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

37 And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver

him into my hand, and I will bring him to thee again."

38 And he said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befal him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."^β

XLIII.] A.M. 3619. B.C. 1822. EGYPT. [53
The second journey of Joseph's brethren into Egypt.

AND the famine was sore in the land. ²And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

³And Judah spake unto him, saying, "The man did solemnly protest^γ unto us, saying, 'Ye shall not see my face, except your brother be with you.' ⁴If thou wilt send our brother with us, we will go down and buy thee food: ⁵but if thou wilt not send him, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother be with you.'"

⁶And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

⁷And they said, "The man asked^δ us straitly of our state, and of our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the tenor^ε of these words: could we certainly know^ζ that he would say, 'Bring your brother down?'"

⁸And Judah said unto Israel his father, "Send the lad^η with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. ⁹I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: ¹⁰for except we had lingered, surely now we had returned this second time."^θ

β (Nothing can be more tender and picturesque than the words of the venerable patriarch. Full of affection for his loved Rachel, he cannot think of parting with Benjamin, the only remaining pledge of that love, now Joseph, as he supposes, is no more. We seem to behold the gray-headed venerable father pleading with his sons, the beloved Benjamin standing by his side, impatient sorrow in their countenance, and in his, all the bleeding anxiety of paternal love. It will be difficult to find in any author, ancient or modern, a more exquisite picture. Dodd.)

└

γ Heb., protesting protested.

δ Heb., asking asked us.

ε Heb., mouth.

ζ Heb., knowing could we know.

η (In the original not נָדָה, lad, but נָדָה, youth, or young man. 1 Sa. 30, 17. 1 Chr. 12, 8. Is. 65, 20. They are however used indefinitely. See Ch. 4, 13. 1 Ki. 12, 8. Ex. 2, 6.)

θ Or, twice by this.

זרעו tzeri. See Ch. 37, 25.)

נעוֹחַ neoch. This gum has always been highly esteemed in eastern countries.)

See Ch. 37, 25. Lalamum consists of resin and volatile oil, and is highly fragrant, and stimulant as a medicine.)

בֹּתְמִיִּם botmim; pistachio nuts; the kernel, which is of a green colour, covered with a red film, is soft, oily, and very agreeable to the taste, having very much resemblance to the sweet almond in flavour. Pic. Bib.)

שֵׁקֶדֶד shekedim. The almond tree grows abundantly in Palestine.)

Or, And I, as I have been, &c.

Heb., kill a killing. 1 Sa. 25, 11. (This expression is exactly the same as is used by the Arabs on the same occasion.)

(The animal food which was eaten in Egypt was principally beef and goose; also the ibex, herons, ducks, &c., and fish of many kinds.)

Heb., eat. (Meat was either killed and turned by hand over a fire of charcoal in a pan, or boiled in caldrons, placed on tripods over a fire of faggots.)

(A natural picture of the conduct of men from the country in Asia, when taken into the house of a superior. Pic. Bib.)

Heb., roll himself upon us. Job 30, 14.

(Pardon me, my lord. Gesenius pp. De Sola.)

Heb., coming down we came down.

11 And their father Israel said unto them, "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm,^κ and a little honey, spices,^κ and myrrh,^λ nuts,^μ and almonds;^ν 12 and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: 13 take also your brother, and arise, go again unto the man: 14 and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring these men home, and slay,^ο and make ready;^π for these men shall dine^ρ with me at noon."

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid,^ς because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek^τ occasion against us, and fall upon us, and take us for bondmen, and our asses."

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, 20 and said, "O sir, we^ϕ came indeed down at the first time to buy food: 21 and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought

down in our hands to buy food: we cannot tell who put our money in our sacks."

23 And he said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money."^ψ And he brought Simeon out unto them.^ω

24 And the man brought the men into Joseph's house, and gave^α them water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare,^β and said, "Is your father well,^γ the old man of whom ye spake? Is he yet alive?"

28 And they answered, "Thy servant our father is in good health, he is yet alive."

And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son."

30 And Joseph made haste; for his bowels^δ did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. 31 And he washed his face, and went out, and refrained himself, and said, "Set on bread."^ε

32 And they set on for him by himself,^ς and for them by themselves, and for the Egyptians,^η which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

χ (This sabitation was intended to allay their distress of mind. De Sola.)

ψ Heb., your money came to me.

ω (Who had probably enjoyed good treatment, thus assuring them that nothing was imputed to them on account of the money, and that the whole business would terminate happily. De Sola.)

α (The ewers and basons for this purpose are represented on the monuments. Ch. 18, 4, and 24, 32.)

β Heb., peace. Ch. 37, 14.

γ Heb., Is there peace to your father?

δ (Often put by the Hebrew writers for the internal parts generally, the inner man, and so also for "heart," as we use that term. 1 Ki. 3, 26. Job 30, 27. Ps. 25, 6 mar., and 40, 8 mar. Pr. 12, 10 mar. Is. 16, 11. Je. 31, 20.)

ε (The monuments show that at dinner small and low circular tables were used, standing on a single pillar, with a dilated base; sometimes one of these was appropriated to each guest.)

ς (Joseph keeps strictly to Egyptian custom, which prohibited the priests and rulers from joining the rest of the company.)

η (The Egyptians would not eat with strangers, nor have any social intercourse with the people of another country. Philippson.)

θ (The custom of reclining at meals was unknown in ancient Egypt; they sat on chairs, the forms of which were very various and elegant.)

ι (Delicacies.)

κ (Five times as a mark of distinction; a similar usage prevails among the Persians & Hindoos.)

λ Heb., drank largely. See Hag. 1, 6. Jer. 2, 10.

μ Heb., him that was over his house.

ν (In general the Egyptians drank out of brazen cups. Havernick.)

ξ (The money being also restored would lead to the conclusion that the same agency which had put the one, had put the other.)

ο Or, maketh trial? (Not that Joseph practised any kind of divination, but as the whole transaction was merely intended to deceive his brethren for a short time, he might as well affect divination by his cup, as he affected to believe they had stolen it. Clarke.)

π (If we subjected ourselves to the inconvenience,—if we possessed the honesty,—to carry back money put into our sacks by mistake from the land of Canaan, how should we be guilty of so serious an imputation as to steal your master's cup? Lindenthal.)

33 And they sat^θ before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another. 34 And he took *and sent* messes^ι unto them from before him: but Benjamin's mess was five^κ times so much as any of their's. And they drank, and were merry^λ with him.

NLIV.] A.M. 3619. B.C. 1322. EGYPT. [54
Joseph tests the truthfulness of his brethren.

AND he commanded the steward^μ of his house, saying, "Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. ² And put my cup, the silver^ν cup, in the sack's mouth of the youngest, and his corn^ξ money."

And he did according to the word that Joseph had spoken.

³ As soon as the morning was light, the men were sent away, they and their asses.

⁴ And when they were gone out of the city, *and not yet far off*, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? ⁵ Is not this *it* in which my lord drinketh, and whereby indeed he divineth?^ο ye have done evil in so doing.'"

⁶ And he overtook them, and he spake unto them these same words.

⁷ And they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: ⁸ behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how^π then should we steal out of thy lord's house silver or gold? ⁹ With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

¹⁰ And he said, "Now also *let it be* according unto your words: he

with whom it is found shall be my servant; and ye shall be blameless."

¹¹ Then they speedily took down every man his sack to the ground, and opened every man his sack. ¹² And he searched, *and began* at the eldest,^ρ and left at the youngest: and the cup was found in Benjamin's sack.

¹³ Then they rent their clothes, and laded every man his ass, and returned to the city.

¹⁴ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

¹⁵ And Joseph said unto them, "What deed *is* this that ye have done? wot ye not that such^σ a man as I can certainly divine?"

¹⁶ And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity^τ of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the eup^υ is found."

¹⁷ And he said, "God forbid^ω that I should do so: *but* the man in whose hand the cup is found,^φ he shall be my servant; and as for you, get you up in peace unto your father."

¹⁸ Then Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak^χ a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. ¹⁹ My lord asked his servants, saying, 'Have ye a father, or a brother?' ²⁰ And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.' ²¹ And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' ²² And we said unto my lord, 'The lad cannot leave his father: for *if* he should

ρ (To prevent any possibility of suspecting his knowledge of the affair. Rashid ap. De Sola.)

σ (An Egyptian of high rank, initiated in the sacred mysteries.)

τ (No words can more strongly mark confusion and perturbation of mind.)

υ (In this matter Joseph's brethren redeem their character; and Judah nobly discharges his duty, shewing the deepest regard for his aged father's feelings, & entreating for the liberation of Benjamin at the price of his own liberty.)

ω Pr. 17, 15.

φ (The sacred cup is a symbol of the Nile, into whose waters a golden and silver paten were annually thrown. Pliny. This cup is also described as a prophetic one, imparting knowledge of the future.)

We can only explain this by supposing a very particular acquaintance with Egypt on the part of the writer. Havernick.)

χ (In the whole of literature we know of nothing more simple, natural, true and impressive; nor, while passages of this kind stand in the Pentateuch, can we even understand what is meant by terming the collection of writings "The Hebrew national epic," or regarding it as an aggregation of historical legends. If here we have not history, we can in no case be sure that history is before us. Kitti's Bib. Cye.)

leave his father, *his father* would die.' ²³And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.' ²⁴And it came to pass when we came up unto thy servant my father, we told him the words of my lord. ²⁵And our father said, 'Go again, *and* buy us a little food.' ²⁶And we said, 'We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.' ²⁷And thy servant my father said unto us, 'Ye know that my wife bare me two *sons*: ²⁸and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: ²⁹and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.' ³⁰Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life; ³¹it shall come to pass, when he seeth that the lad is not *with us*, that he will die: ³²and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. ³³For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.' ³⁴Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.' ³⁵For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.' ³⁶

XLV.] A.M. 3619. B.C. 1822. EGYPT. Joseph makes himself known to his [55] brethren.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me."^ω

And there stood no man with him, while Joseph made himself known unto his brethren. ²And he wept aloud: and the Egyptians and the house of Pharaoh heard.

³And Joseph said unto his brethren, "I *am* Joseph; doth my father yet live?"

And his brethren could not answer him; for they were troubled^β at his presence.

⁴And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I *am* Joseph your brother, whom ye sold into Egypt. ⁵Now therefore be not grieved,^γ nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.^δ ⁶For these two years *hath* the famine *been* in the land: and yet *there* are five years, in the which *there shall* neither be earing^δ nor harvest. ⁷And God sent me before you to preserve you a posterity^ε in the earth, and to save your lives by a great deliverance. ⁸So now *it was* not you *that* sent me hither, but God: and He hath made me a father^ς to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God^η hath made me lord of all Egypt: come down unto me, tarry not: ¹⁰and thou shalt dwell in the land of Goshen,^θ and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: ¹¹and there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.' ¹²And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth^ι that speaketh unto you. ¹³And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And there stood no man with him, while Joseph made himself known unto his brethren. ²And he wept aloud: and the Egyptians and the house of Pharaoh heard. ³And Joseph said unto his brethren, "I *am* Joseph; doth my father yet live?"

^α Heb., gave forth his voice in weeping. Nu. 14, 1.

^β Or, terrified.

^γ Heb., neither let there be anger in your eyes.

^δ He sent a man before them even Joseph, who was sold for a servant. Ps. 105, 17.

^ε (Ploughing, or, seed-time. Derived either from the Latin, *aro*, or the Anglo-Saxon, *erian*. Cotton.)

^ε Heb., to put for you a remnant.

^ς (Such is usually the designation which, throughout the *Enst*, the people give to the *Grand Vizier*.) Ch. 41, 43. Ju. 17, 10. Job 29, 16.

^η (That his father might not think he had purchased his elevation at the expense of his faith.)

^θ (In Lower Egypt, on the east side of the Pelusiac branch of the Nile. This district, in ancient times, abundantly supplied the advantages of a wide space and good pasture ground. Being a frontier province, it was exposed to invasion from Assyria, and it was from this part of Egypt that the Shepherd Kings had recently been expelled, and it was at this time unoccupied by the Egyptians.)

^ι (Referring to his now speaking without the intervention of an interpreter.)

^τ (It was necessary that Judah should remind the Egyptians, that it was by his express command their father had been compelled to consent to the departure of Benjamin. Ibid.)

^υ (He depicts most forcibly the love of his father for his youngest son, and the reluctance and despondency with which he had suffered Benjamin to depart. Raphael.)

^φ (Judah is fearful of giving offence by stating plainly that the death which threatened their father might be considered as caused by the Egyptian's unjust and unfounded suspicions. Ibid.)

^χ (Whatever sufferings may befall me, I will firmly endure them, if by so doing I can ransom my brother. Ibid.)

^ψ Heb., find my father. Ex. 18, 8. Job 31, 29. Ps. 116, 3, and 119, 143.

^ω (The beauties of this chapter are so striking, that it would be an indignity to the reader's judgment to point them out. All who can read and feel must be sensible of them, as there is perhaps nothing in sacred or profane history more highly wrought up, more interesting, or affecting. Dodd.)

¹⁴And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. ¹⁵Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked^k with him.

¹⁶And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come:" and it pleased^a Pharaoh well, and his servants.

¹⁷And Pharaoh said unto Joseph, "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat^l of the land."

¹⁸Now thou art commanded, this do ye; take your wagons^m out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. ²⁰Also regardⁿ not your stuff; for the good of all the land of Egypt is yours."

²¹And the children of Israel did so: and Joseph gave them wagons, according to the commandment^o of Pharaoh,^π and gave them provision for the way. ²²To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.^ρ ²³And to his father he sent after this manner; ten asses laden^s with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. ²⁴So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way."

²⁵And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, ²⁶and told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt."

And Jacob's^τ heart fainted,^y for he believed them not. ²⁷And they

told him all the words of Joseph, which he had said unto them: and when he saw the wagons^v which Joseph had sent to carry him, the spirit of Jacob their father revived: ²⁸and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

XLVI.] A.M. 3619. B.C. 1822. EGYPT. [56
Israel with his family goes down into Egypt.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices^φ unto the God of his father Isaac.

²And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob."

And he said, "Here am I."

³And He said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:^x ⁴I will go down with thee into Egypt; and I will also surely bring thee up^ψ again: and Joseph shall put his hand upon thine eyes."^ω

⁵And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh^α had sent to carry him. ⁶And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob,^z and all his seed with him: ⁷his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

⁸And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. ⁹And the sons of Reuben; Hamoch, and Phallu, and Hezron, and Carmi.

¹⁰And the sons of Simeon; Jemuel,^β and Jamin, and Ohad, and

v (Since none but a person highly interested in his comfort, and possessed of great influence and authority, could have sent them Raphall.)

φ (Probably with a view of inquiring of God at this consecrated place as to the propriety of this journey.)

x (Forming one united body in a higher stage of civilization than their present nomadic habits admitted.)

ψ (In numbers sufficient to expel the Canaanites.)

ω (Close thy dying eyes.)

α (This is repeatedly named in order to prove that it was not only with the monarch's consent & permission, but by his special invitation, that the children of Israel immigrated into Egypt. Philippson ap. Raphall.)

z A Syrian ready to perish was my father; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous. De. 26. 5. Jos. 24. 4. Ps. 105. 23. Is. 52. 4.

β Or, Nemuel. Nu. 26. 12.

k (Their hesitation and humility soon give way before the kindness of his manner, until at length they speak to him freely and in a manner becoming their near affinity. Raphall.)

λ Heb., was good in the eyes of Pharaoh. Ch. 41, 37.

μ (The best, ch. 27, 28. Nu. 18, 12, 29. No soil is better than the irrigated soil of the desert. Wilkinson.)

ν (Wheel carriages of some kind. They do not seem to have been in use among the Egyptians.)

ξ Heb., let not your eye spare, &c.

ο Heb., mouth. Nu. 3, 16.

π (This royal command was necessary to authorise the carrying wagons out of Egypt, which was strictly prohibited (Rashbam), probably to prevent the too rapid exportation of the corn. Kimchi ap. Raphall.)

ρ (It is still the custom in the East to make presents of raiment to those whom it is designed to honour.)

σ Heb., carrying.

τ Heb., his.

υ (The disciples) believed not for joy and wonder. . . . Lu. 24, 41.

γ Or, Jarib.
 δ Or, Zerah. 1 Chr. 4, 24.
 ε (According to A-ben Ezra, Simeon and Judah were the only ones among Jacob's sons who married Canaanitish women. Raphall.)
 ζ Or, Gershon.
 η Or, Pao, and Jashub, Nu. 26, 24.
 θ (Thirty-two in all, Jacob himself being the thirty-third.)
 ι Zephon. Nu. 26, 15.
 κ Or, Ozai. Nu. 26, 16.
 λ Or, Arod.
 μ Or, prince.
 ν Ahiram. Nu. 26, 38.
 ξ Shupham. Nu. 26, 39; & Shuppim. 1 Chr. 7, 12.
 ο Hupham. Nu. 26, 42.
 π Shuham. Nu. 26, 39.
 ρ Heb., thigh. (Descendants of Leah 32 Ziphon 16 Rachel 11 Bilhah 7) — 66
 If to this number — 66, who were strictly his descendants, we add his sons' wives, amounting to 9, for Simeon's and Judah's were dead, & Joseph's was already in Egypt, there is a perfect harmony with the statement of Stephen. Then sent Joseph and called his father Jacob and all his kindred, three score and fifteen souls. Ac. 7, 14. Straphen follows the Septuagint. The same variation exists Ex. 1, 5.)
 σ (The existence of the Israelitish nation is closely connected with that of the family in Canaan. On taking possession of the land of Canaan, such only of the grandsons of Jacob as were born previous to going to Egypt were considered as founders of families. Raphall.)

Jachin,^γ and Zohar,^δ and Shaul the son of a Canaanitish^ε woman.

¹¹ And the sons of Levi; Gershon,^ζ Kohath, and Merari.

¹² And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

¹³ And the sons of Issachar; Tola, and Phuvah,^η and Job,^θ and Shimron.

¹⁴ And the sons of Zebulun; Sered, and Elon, and Jahleel. ¹⁵ These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.⁹

¹⁶ And the sons of Gad; Ziphion,^ι and Haggi, Shuni, and Ezbon,^κ Eri, and Arodi,^λ and Areli.

¹⁷ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

¹⁸ These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

¹⁹ The sons of Rachel Jacob's wife; Joseph, and Benjamin.

²⁰ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest^μ of On bare unto him.

²¹ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,^ν and Rosh, Muppim,^ξ and Huppim,^ο and Ard. ²² These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

²³ And the sons of Dan; Hushim.^π

²⁴ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. ²⁵ These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

²⁶ All the souls that came with

Jacob into Egypt, which came out of his loins,^ρ besides Jacob's sons' wives, all the souls were threescore and six; ²⁷ and the sons of Joseph, which were born^σ him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.^τ

²⁸ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

²⁹ And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

³⁰ And Israel said unto Joseph, "Now let me die, since I have seen thy face, because thou art yet alive."

³¹ And Joseph said unto his brethren, and unto his father's house, "I will go up, and shew Pharaoh, and say unto him, 'My brethren, and my father's house, which were in the land of Canaan, are come unto me;

³² and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.' ³³ And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?'

³⁴ that ye shall say, 'Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: ^φ that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.'"^χ

XLVII.] A.M. 3619. B.C. 1822. EGYPT: [57
Kind reception by Pharaoh of Israel and his family.

THEN Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan;

σ Joseph and his two sons and Jacob himself make up the number—70. They fathers went down into Egypt with three score and ten persons..... De. 10, 22.

τ (For the reason mentioned above this genealogy became a document of the utmost importance to the future generations. But notwithstanding its importance, several differences exist between this table and that prepared under the eye of Moses, at the second enumeration of the people, Nu. 26, and also that in 1 Chr., but these differences, though offering some difficulty, are by no means irreconcilable, for spelling often varies; many individuals had two names, and some families became extinct. Raphall.)

ν Heb., they are men of cattle.

φ (It was evidently the intention of Joseph to keep his father's family separate & distinct from the Egyptians, and in the avocation to which alone they had been accustomed. Raphall.)

χ (The Egyptians detested the very sight of a shepherd, from a remembrance of the injuries which they had recently sustained from the pastoral kings, for when the sons of Jacob stood before Pharaoh, these oppressors had only evacuated the country about 36 years. Cory.)

ψ (I give thee full power to fix upon any place throughout my kingdom as their place of abode; but if thou art of opinion that Goshen is the best place for them, there let them dwell.)

ω (The land of Goshen must not only have been overflowed by the Nile and rendered fit for pasturage, but it was the best of the land also, because it was that part of Egypt which was subjected to fertilizing rains, from its proximity to the Red Sea and the Mediterranean. Townsend.)

α (Pharaoh had flocks; so likewise had the Egyptians generally. Their aversion, then, was not to rearsers of cattle as such, but to the nomadic shepherds, whose lawless, wandering habits were distasteful to them.)

β (The salutation or blessing (the salam) still customary in the East, had its stated form; and when addressed to a king consisted in a wish for his long life. 1 Ki. 1, 34. Da. 2, 4, and 6, 7. Tuch ap. Raphall.)

γ (Jacob, exhausted by the vicissitudes of his agitated career, perhaps appeared extremely aged.)

δ Heb., how many are the days of thy life?

ε (The land whose chief city is Ramesses.)

ζ Or, as a little child is nourished. Heb., according to the little ones.

and, behold, they are in the land of Goshen."

²And he took some of his brethren, even five men, and presented them unto Pharaoh.

³And Pharaoh said unto his brethren, "What is your occupation?"

And they said unto Pharaoh, "Thy servants are shepherds, both we, and also our fathers."—⁴They said moreover unto Pharaoh, "For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

⁵And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee: ⁶the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; ^ψin the land of Goshen let them dwell: ^ωand if thou knowest any men of activity among them, then make them rulers over my cattle."^α

⁷And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed^β Pharaoh.

⁸And Pharaoh said unto Jacob, "How oldy art thou?"⁸

⁹And Jacob said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

¹⁰And Jacob blessed Pharaoh, and went out from before Pharaoh.

¹¹And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramesses,^ε as Pharaoh had commanded. ¹²And Joseph nourished his father, and his brethren, and all his father's household, with bread, according^ζ to their families.

A.M. 3619. B.C. 1822. EGYPT. [58
Joseph appoints one-fifth of the produce of the land, for the service of the crown, securing by law four-fifths for the people.

¹³AND there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. ¹⁴And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought:^θ and Joseph brought the money into Pharaoh's house. ¹⁵And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, "Give us bread: for why should we die in thy presence? for the money faileth."

¹⁶And Joseph said, "Give your cattle; and I will give you for your cattle, if money fail."

¹⁷And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

¹⁸When that year was ended, they came unto him the second year,^λ and said unto him, "We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹wherefore, shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants^μ unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate."

²⁰And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. ²¹And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.^ν ²²Only the land of the priests^ξ

θ (Five years had passed, during which all private stores had become exhausted.)

ε (This was the wisest measure that could be adopted, both for the preservation of the people and of the cattle also. Clarke.)

κ Heb., led them.

λ (The second year after the Egyptians had been obliged to come to terms with Joseph, and the seventh and last of the famine, they proposed to sell themselves and their lands for food and seed corn, as they knew that the years of famine were ended, and that their fields which had so long lain fallow would again require seed and tillage. Nachmanides ap. Raphall.)

μ (Vassals, still expecting to hold their fields under Pharaoh.)

ν (Assembled the rural population into the towns in which the granaries were situated. Raphall. "This explains how it came that ancient Egypt contained so great a number of towns. According to Herodotus, the valley of the Nile contained 20,000 towns and cities, so that the country people did not live scattered, but the whole population was concentrated." Von Bohlen ap. Raphall.)

ξ Or, princes.

bought he not ;^a for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them : wherefore they sold not their lands.^o

²³Then Joseph said unto the people, "Behold, I have bought^r you this day and your land for Pharaoh : lo, here is seed for you, and ye shall sow the land. ²⁴And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

²⁵And they said, "Thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants."

²⁶And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth^p part ; except the land of the priests^q only, which became not Pharaoh's.

²⁷And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly.

²⁸And Jacob lived in the land of Egypt^r seventeen years : so the whole age of Jacob was an hundred forty and seven years.^r

²⁹And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh,^v and deal kindly and truly with me ; bury me not, I pray thee, in Egypt : ³⁰but I will lie with my fathers,^φ and thou shalt carry me out of Egypt, and bury me in their burying-place."

And he said, "I will do as thou hast said."

³¹And he said, "Swear unto me." And he swore unto him.

And Israel bowed himself upon the bed's head.^x

XLVIII.] A.M. 3635. B.C. 1806. GOSHEN. [59 Jacob prophetically appoints Ephraim and Manasseh to form two tribes of the children of Israel.

AND it came to pass after these things, that one told Joseph, "Behold, thy father is sick :"^v and he took with him his two sons,^ξ Manasseh and Ephraim.

²And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee :"^v and Israel strengthened himself, and sat upon the bed.

³And Jacob said unto Joseph, "God Almighty appeared unto me at Luz^v in the land of Canaan, and blessed me, ⁴and said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee for an everlasting possession.' ⁵And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine ;^φ as Reuben and Simeon, they shall be mine.^x

⁶And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren^ψ in their inheritance. ⁷And as for me, when I came from Padan, Rachel died^ω by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath : and I buried her there in the way of Ephrath ;"^v the same is Beth-lehem.

⁸And Israel beheld Joseph's sons, and said, "Who are these ?"

⁹And Joseph said unto his father, "They are my sons, whom God hath given me in this place."

And he said, "Bring them, I pray thee, unto me, and I will bless them."

¹⁰Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him ; and he kissed them, and embraced them.

¹¹And Israel said unto Joseph, "I had not thought to see thy face : and, lo, God hath shewed me also thy seed."

v (The conclusion of the preceding chapter implies that Jacob was aged and infirm, and that his death was evidently approaching in the ordinary course of nature. This chapter commences with an announcement of an announcement of his last sickness.)

ξ (Now more than 20 years of age, having been born two years before the famine.)

v Ch. 28, 13, 19.

φ (Joseph, from his new connections and duties, was, as it were, lost to his father. To make up for this loss, the sons of Joseph were adopted by Jacob. Tuck.) The children of Joseph were two tribes, Ephraim and Manasseh. Jos. 14, 4.

x (The share in the divine promise, to which their adoption entitled them, was a motive sufficiently strong to make them renounce their Egyptian privileges. Raphael.)

ψ (Pronouncing that there was not to be a distinct tribe of Joseph.)

ω (Her dying suddenly prevented her having more children, who would have been entitled to their share in the inheritance. Philippon.)

a Touching any of the priests & Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. Ezr. 7, 24.

o (They professed to hold them from the Decretes, at whose altars they ministered.)

p (I have bought such portion of your labour as for the cultivation of the lands is necessary. Nach.)

q (They were to remain in occupation of the lands of which Pharaoh had become the sovereign proprietor, and to pay him as yearly rent one-fifth, in lieu of all other charges and imposts.)

r Or, princes. Vc. 22.

s (Did not return to Canaan as he had intended to do, ch. 45, 28, & 47, 4.)

t Heb., the days of the years of his life, see vc. 9.

v See ch. 24, 2.

φ 2 Sa. 19, 37.

x By faith Jacob, when he was a dying,.... worshipped, (leaning) upon the top of his staff. Heb. 11, 21.

y St. Paul follows the Sept., who, instead of בְּיָדָהּ, bed, read בְּיָדָהּ, staff. (There is nothing in the narrative rendering it necessary to regard the word as signifying bed in this place, though such is the meaning put upon it by the Masoretic points.)

a (Where Jacob had symbolically placed them).
β (Notwithstanding the precaution Joseph took, Jacob designately shifted his hands, so as to confer the greater honour on the younger son. Philippson.)
See He. 11, 21.
γ (No created angel, but the some Divine Being Who appeared to the patriarch.)
δ (That is, character. Let them imitate the pious example of their ancestors. Am. 9, 12. Ac. 15, 17.)
ε Heb., as fishes do increase. See Nu. 26, 34, 37.
ζ (Was evil in his eyes. Ch. 28, 8.)
η (The right hand was considered the more honourable.) 1 Ki. 2, 19. Ps. 45, 9, and 110, 1, 5.
θ (Ephraim was numerically greater. Nu. 1, 33, & 2, 19. The ten thousands of Ephraim, & the thousands of Manasseh, De. 33, 17. This tribe bore the standard, Nu. 2, 21, and filled a prominent place in Jewish history. See also Re. 7, 6, 8.)
ι Heb., fulness.
κ Ru. 4, 11, 12. (These words still form the benediction with which every parent in Israel blesses his child. Raphael.)
λ The birthright was Joseph's. 1 Chr. 5, 2.
μ Shechem.....a parcel of ground which Jacob bought of the sons of Hamor... Jos. 21, 32; (this) Jacob gave unto his son Joseph. Jno. 4, 5.
ν (Perhaps Jacob had to recover it, after purchase, by force of arms.)
σ (Or, in the course of time.)

¹² And Joseph brought them out from between his knees,^a and he bowed himself with his face to the earth. ¹³ And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. ¹⁴ And Israel stretched^β out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. ¹⁵ And he blessed Joseph, and said, "God, before Whom my fathers Abraham and Isaac did walk, the God Which fed me all my life long unto this day, ¹⁶ the Angel^γ Which redeemed me from all evil, bless the lads; and let my name^δ be named on them, and the name of my fathers Abraham and Isaac; and let them grow^ε into a multitude in the midst of the earth." ¹⁷ And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. ¹⁸ And Joseph said unto his father, "Not so, my father: for this is the firstborn; put thy right^η hand upon his head." ¹⁹ And his father refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater^θ than he, and his seed shall become a multitude^ι of nations." ²⁰ And he blessed them that day, saying, "In thee shall Israel bless, saying, 'God make thee as Ephraim and as Manasseh.'" and he set Ephraim before Manasseh. ²¹ And Israel said unto Joseph, "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers." ²² Moreover^λ I have given to thee one portion^μ above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."^ν

XLIX.] A.M. 3635. B.C. 1806 GOSHEN. [60
Jacob predicts the future fortunes of his twelve sons. He dies.

AND Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days." ² Gather yourselves together, and hear, ye sons^ο of Jacob; and hearken unto Israel your father. ³ Reuben, thou art my firstborn^ξ, my might, and the beginning of my strength, and the excellency of dignity, and the excellency of power: ⁴ unstable as water, thou^ο shalt not excel; because thou wentest up to thy father's bed; then defilest thou it: he went^π up to my couch. ⁵ Simeon and Levi are brethren; instruments^ρ of cruelty are in their habitations. ⁶ O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged^ς down a wall. ⁷ Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide^α them in Jacob, and scatter them in Israel. ⁸ Judah, thou art he whom thy brethren shall praise: ^τ thy hand shall be in the neck of thine enemies: thy father's children shall bow^υ down before thee. ⁹ Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?^ο ¹⁰ The sceptre^φ shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering^χ of the people be. ¹¹ Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: ¹² his eyes shall be red with wine, and his teeth white with milk.^ψ ¹³ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.^δ ¹⁴ Issachar is a strong ass

ν (The characteristic peculiarity of the founder of each tribe was to find its position in his posterity. Havemann.)
ξ (The privileges of primogeniture are portrayed, ve. 3; their forfeiture & its cause are pronounced, ve. 4. Tuch.)
ο Heb., do not thou excel. 1 Chr. 5, 1. Ch. 35, 22. De. 27, 20. 1 Co. 5, 1.
π Or, my couch is gone.
ρ Or, thy swords are weapons of violence. Ch. 34, 25.
ς Or, houghed ozen.
α Jos. 19, 1, and 21, 5-7. 1 Chr. 4, 24, 39.
τ (From the few traits of his character which the history has preserved to us (Ch. 37, 27; 43, 9; 44, 34; 46, 28; and even 38, 26), we may judge that Jacob may have secured the good opinion of his father and his brethren, but what is said of Judah is unquestionably typical and prophetic of Him who was springing out of Judah.)
ι 1 Chr. 5, 2.
ο Ps. 72, 5. Mi. 6, 17.
φ (The function of the chosen nation, as the means by which Jehovah recalled mankind to a knowledge of Himself, was to continue, till the fulness of time, when a God sent forth His Son. (Gal. 4, 4. He. 1, 2. De. 18, 15.)
χ (To Him shall be the obedience of the people.) Is. 66, 23. Ps. 65, 2. Jno. 13, 22. Ro. 5, 18.
ψ (The abundance here intimated foreshadowing the blessings of the Messiah's reign.)
δ Jos. 19, 10, 11.

a (Devoted to agriculture and quiet. Theobalds, Gesenius, De Wette, Maurer.)

β (Shall have equal portion with his brethren, the sons of Leah.)

γ Heb., an asp-asnake. (Shall gain his conquests more by stratagem than by valour.) Ju. 18, 27.

δ (A pious rejection to Him who in all things had proved his deliverer.)

ε De. 33, 20. 1 Chr. 5, 18, 22, and 12, 8.

ς (Implying the great fertility of his lot. Clarke.) De. 33, 24. Jos. 19, 24.

ζ (Naphtali is a spreading oak, producing beautiful branches, Borchart. Fruitful as to his descendants, and fruitful as to his soil.) See 1 Chr. 12, 40.

θ (Upon Joseph, as a consequence of his moral worth, descend blessings for this life as well as for that which is to come.)

ι Heb., daughters. d Is. 28, 16.

κ (A good climate and temperature, with fertilizing dews and rains.)

λ (An ample supply of water, and abundance in the products of the earth; & a large posterity.)

μ (In the spirit he sees the divine promises already fulfilled, while his ancestors were obliged to rest content with the assured hope of their fulfilment.) Philippon.)

ν (That is, inseparably.)

ξ (The wolf is continually on the prowl with an unsated appetite.) See Jud. xix. and xx.

couching down between two burdens:^a 15 and he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute. 16 Dan^β shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder^γ in the path, that biteth the horse heels, so that his rider shall fall backward. 18 I have waited for Thy salvation, O LORD!^δ 19 Gad,^ε a troop shall overcome him: but he shall overcome at the last. 20 Out of Asher^ς his bread shall be fat, and he shall yield royal dainties. 21 Naphtali^ζ is a hind let loose: he giveth goodly words. 22 Joseph is a fruitful^θ bough, *even* a fruitful bough by a well; whose branches^ι run over the wall: 23 the archers have sorely grieved him, and shot *at him*, and hated him: 24 but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone^d of Israel:) 25 *even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above,^κ blessings of the deep that lieth under,^λ blessings of the breasts, and of the womb:^μ 26 the blessings of thy father have prevailed above the blessings of thy progenitors^ν unto the utmost bound of the everlasting hills: 27 they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. 27 Benjamin shall ravin *as a wolf*:^ξ in the morning he shall devour the prey, and at night he shall divide the spoil.”

28 All these *are* the twelve tribes^ο of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed^π them. 29 And he charged them, and said unto them, “I am to be gathered unto my people: bury me with my fathers in the cave

that *is* in the field of Ephron the Hittite, 30 in the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession^ο of a buryingplace. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.^ς 32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.”

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. 1 And L.] Joseph fell upon his father's face, and wept upon him, and kissed him.

A.M. 3689. B.C. 1752. EGYPT.
Joseph carries his father to Canaan for burial. Death of Joseph. [6]

2 AND Joseph commanded his servants the physicians to embalm^τ his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned^υ for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house^φ of Pharaoh, saying, “If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 5 My father made me swear, saying, ‘Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me.’

“Now therefore let me go up, I pray thee, and bury my father, and I will come again.”

6 And Pharaoh said, “Go up, and bury thy father, according as he made thee swear.”

7 And Joseph went up to bury his father: and with him went up all

ο (That is, that Jacob's benediction was not merely personal, but related to the future fortunes of the tribes of Israel. Philipp son.)

π (Laid down the plan for the future children of Israel; they were to form one body politic, and he ranked into one host, of which Judah was to take the lead, &c.)

ρ (The patriarch enters fully into the particulars of the purchase, &c., through the long absence of the sons of Jacob from Canaan, their title to the possession might have to be maintained. Raphael.)

ς (A declaration that the property was vested in Jacob, and not in his elder brother Esau. Nachmanides.)

τ (They prepare the body first with cedar oil and various other substances more than thirty days according to another reading, forty); then after they have added myrrh and cinnamon and other drugs, which have not only the power of preserving the body for a long time, but also of imparting to it a pleasant odour, they commit it to the relations of the deceased, Psal. Sic. 3, 91. Herodotus says seventy, but perhaps he includes the thirty days of mourning.)

υ Heb., wept.

φ (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

ψ (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

χ (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

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μ (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

ν (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

ξ (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

ο (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

π (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

ρ (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i. e., the priesthood.)

χ (All capable of enduring the fatigue.)

ω (Showing the great state and high honour, in and with which the funeral of Jacob was performed. Philippson.)

d 1 Sa. 31, 13. 2 Sa. 1, 17. Job 2, 12. Ec. 12, 5. Je. 9, 17. Ac. 8, 2.)

β (These tokens of sorrow prevented any jealousy on the part of the Canaanites. Townsendl.)

γ That is, The mourning of the Egyptians.

δ (The clause was added (like the conclusion of Dent. and some other passages) when the Pentateuch was formed into one volume.)

ε (As the Egyptians could take no part in the burial, it not being in agreement with their usages, they retired to their own land, the Israelites alone went on to Machpelah.)

ζ (Seventeen years of continued friendly intercourse had not removed from their hearts that dread of consequences which always haunts a guilty conscience. Raphall.)

η Heb., charged.

θ (According to the Talmud (tr. Yebamoth, fol. 63), they invented this message; Jacob, who knew Joseph better, never suspected him, and left no injunction of the kind. Raphall.)

the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, ⁸and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. ⁹And^ω there went up with him both chariots and horsemen: and it was a very great company. ¹⁰And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: ¹¹and he made a mourning for his father seven days. ¹²And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians: "^β wherefore the name of it was called Abel-mizraim, ^γ which is beyond^δ Jordan.

¹²And his sons did unto him according as he commanded them: ¹³for his sons^ε carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

¹⁴And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

¹⁵And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."^ζ

¹⁶And they sent^η a messenger unto Joseph, saying, "Thy father did command^θ before he died, saying, '17 'So shall ye say unto Joseph, For-

give, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: ' and now, we pray thee, forgive the trespass of the servants of the God of thy father."

And Joseph wept when they spake unto him.

¹⁸And his brethren also went and fell down before his face; and they said, "Behold, we be thy servants."

¹⁹And Joseph said unto them, "Fear not: for am I in the place of God?^κ ²⁰But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

²¹Now therefore fear ye not: I will nourish you, and your little ones."

And he comforted them, and spake kindly unto^κ them.

²²And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

²³And Joseph saw Ephraim's children of the third^λ generation: the children also of Machir the son of Manassch were brought^μ up upon Joseph's knees.

²⁴And Joseph said unto his brethren, "I die: and God will surely visit you, and bring^ν you out of this land unto the land^ξ which He swore to Abraham, to Isaac, and to Jacob."

²⁵And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."^η

²⁶So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin^ο in Egypt.

κ To Me belongeth vengeance and recompence ...De. 32, 35, and 39. 2 Ki. 5, 7. Job 34, 29.

λ (As God had honoured him by making him viceregent in the dispensations of His providence towards so many people, it was impossible he should be displeas'd with the means by which this was brought about. Clarke.)

μ Heb., to their hearts. Ch. 34, 3.

ν (Perhaps only Shuthelah, or at most, Erub. Nu. 26, 35, 36.) Job lived 140 years, and saw his sons, and his sons' sons, even four generations. Job 42, 16.

ξ Heb., borne.

η (The family of Jacob, having once been permitted to take up their abode in Egypt, were no longer free to quit the country. Raphall.)

ξ (The typical land, the land given by covenant, the land which represents the Rest that remains for the people of God. Clarke.)

η Ex. 13, 19. Jos. 24, 32. Ac. 7, 16. He. 11, 22.

ο (A wooden case, chosen doubtless for the ease with which it might be transported. There might be two or three cases one within another.)



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NOTES ON GENESIS.

CHAPTER I.

Verse 1. *In the beginning.*—*i. e.*, of created existence in and with time, as distinguished from the eternal existence of the Creator. *Ps. Jon.*, “from the beginning;” *Targ. Jer.*, “by Wisdom;” evidently with reference to Psalm civ. 24; Pr. iii. 19. “Between the initial act (ver. 1) and the details of Genesis (subsequently given), the world, for aught we know, might have been the theatre of many revolutions, the traces of which geology may still investigate.” (Dr. Chalmers.)

God.—Elohim. The plural form of this noun either “calls attention to the infinite riches and inexhaustibility contained in the one Divine Being” (Hengstenberg), or points to the tri-unity of the Divine Nature.

Created.—Though the original word here used does not necessarily denote a creation from nothing, yet it is the strongest word in the language implying that idea.

Heaven.—In the Hebrew always plural. (Gesenius, *Gr.*, § 86, *b.*, Rem. 2; Ewald, *Gr.*, § 189, *c.*) Lit., “the heights.” The whole verse affirms the creation of all that is seen *above* us, and all that exists on earth.

2. *Without form and void.*—*Aq.*, “vanity and nothingness;” *Sept.*, “invisible and unformed,” *i. e.*, chaotic. The words are really abstract nouns—“vanity and emptiness,” such in Hebrew being very commonly used for attributives. The similarity of form (*thoku rabhohu*) and meaning is emphatic. These two words occur together only twice elsewhere (Is. xxxiv. 11; Jer. iv. 23), where they are evidently quotations from this passage.

Face of the deep.—Only found here and in Job xxxviii. 30; Pr. viii. 27. *Sept.*, “over the abyss.” The reference is to the waters then covering the earth.

Spirit of God.—*Sept.* and *Vulg.*, “spirit;” *Onk.*, *Jon.*, *Saad.*, *Ar. Erp.*, “wind;” *Targ. Jer.*, “a spirit of mercies from before Jehovah.” The ancient Jewish book, *Zohar*, explains it as “the spirit of Messiah.” The word translated “spirit” primarily means “wind;” hence the diversity of meanings given to this expression. It is best to understand it of the divine Spirit that animates and fills the universe with life. *Eph. Syr.*, “creating might;” *Euseb.*, “life-giving energy.”

Moved.—*Onk.* and *Saad.*, “blew,” translating the nominative “wind.” Properly “brooded,” as birds over their eggs to quicken them to life, or over their young to cherish them. In this form (*pihel*) it is only found elsewhere in Deut. xxxii. 11, where *Onk.* and *Saad.* translate it “broods.” The word occurs very frequently in Syriac. *Eph. Syr.*, in his commentary on this passage, paraphrases it by “brooding as a hen over her young.” Bar Bahlul and Bar Ali in their unpublished Syriac lexicons, and Bernstein (*Lex. to Kirsehl's Syriac Chrestomathy*, p. 480) and Schaaf (*Lex. in Nov. Test.*, p. 547) so render it.

3. *And God said.*—*Arab.*, “And God willed.” So also verses 6, 9, 11, 14, 20, 24. “God’s *speaking* is His *willing*, and His *willing* is His *doing*” (Bishop Hall).

Let.—In the Hebrew the form of the verb is significant. It is the shortened form of the imperfect, implying a wish or *mild* command less forcible than the imperative. The mere expression of God’s *wish* is all-powerful.

4. *And God saw . . . good, &c.*—*Arab.*, “When God knew that the light was good, God divided the light from the darkness.”

Good.—Fitted in every respect for the purpose designed.

5. *And God called the light day.*—*Onk.* and *Syr.*, “And

God called the light day-time;" *Arab.*, "And God called the times of the light day, and the times of the darkness night, and when the night and the day had passed it was one day."

Evening.—"The evening is still the beginning of the day in the east" (Wilkinson's *Thebes*, vol. ii., p. 471). Compare the Greek "primitive night" (*Carm. Orph.*) and our se'night—fortnight.

6. *Firmament.*—*Heb.*, "solid expanse;" *Sept.* and *Vulg.*, "firmament." So Homer speaks of the brazen and iron vault of heaven to express its solidity.

In the midst of.—Between.

Waters.—*Sept.* adds, "and it was so," but omits it in next verse.

7. *Above the firmament.*—*i.e.*, in the clouds; referred to in Ps. exlviii. 4.

8. *Heaven.*—*Sept.* adds, "and God saw that it was good." This seems conjectural and erroneous. The reason why this usual expression of complacency over the day's creation (verses 4, 10, 12, 18, 21, 31) is omitted is simply because the second day's work was carried on to the third day (ver. 9), and then completed (ver. 10), when the formula appears. It is only proper with completion. It occurs twice on the third day.

9. *And it was so.*—*Sept.*, "and the water under the heaven was gathered together into its places and dry land appeared." This is perhaps supplied from a desire for uniformity, the commands immediately before and after this being followed by a description of the creation ensuing therefrom (comp. verses 6, 7, 11, 12). Such is not, however, the case with all the commands.

10. *Seas.*—Among the Hebrews, all large collections of water, even lakes and sometimes rivers, were called seas.

11. *Yielding seed.*—"Sceding seed," like our "fighting a fight;" *Syr.*, "which sows seed after its kind;" *Sept.*, "sowing seed after its kind and similitude." The three great divisions of the vegetable world recognized in this verse are grasses, herbs or plants, and fruit trees; prominence being given to that which was to be the *food* of animals and men (comp. ver. 29). The division is not so much scientific as economic.

Tree.—*Sept.*, "and the fruit tree." So ver. 12.

12. *After his kind.*—*Sept.* adds, "upon the earth." So also ver. 11.

14. *Lights.*—*Prop.*, "light bearers" or "light givers," and *Sept.*, *Aq.* and *Vulg.*, "luminaries." The Hebrew

word differs from that used ver. 3. There was first darkness, then generally diffused light, and then, the dense vapours having cleared off, a recognizable source of light.

Heaven.—*Sam. Text and Ver.*, *Sept. Eth.* add, "to give light upon the earth and to divide," etc. After "earth" the *Sept. (Alec.)* adds, "and to rule the day and the night, and to," &c.

Signs.—For *signs*, as prognostications of the weather and portents (Luke xxi. 25); for *seasons*, as determining appointed feasts; and for *days and years*, as defining the length of the shorter and longer periods of time. (Delitzsch, Knobel.)

20. *Moving creature.*—Collectively, "teeming" or "swarming creatures," *i.e.*, the smaller aquatic creatures, remarkable for their fecundity.

Fowl.—"Winged thing," including winged insects (Lev. xi. 20).

And fowl that.—Better, "And let the birds fly above the earth towards the firmament of heaven." The original by no means requires us to understand, with the *Talmud* and *Rashi*, that birds had their origin from the water. The next verse explains this. The sacred writer is here specifying by contrast the respective elements of birds and fishes.

21. *Whales.*—Sea monsters, the larger aquatic animals distinguished from the smaller already mentioned (ver. 20).

24. *Cattle.*—*Sept.*, "quadrupeds;" *Vulg.*, "beasts of burden." Herbivorous quadrupeds as opposed to carnivorous animals (beasts of the earth).

25. *After his kind.*—*Ps. Jon.* adds, "clean and unclean."

26. *And God said.*—*Ps. Jon.*, "And the Lord said unto the angels who minister before Ilim, who were created on the second day of the creation of the world."

Let Us make.—Some consider the plural verb as expressing the concentration of the infinite energy of the Godhead in the creation of man—the crowning work of the six days. Others understand it of the ever-blessed Trinity. Comp. Eccles. xii. 1; Job xxxv. 10; Is. liv. 5; Ps. exlix. 2, &c.; in the Hebrew.

Man.—*Onk.*, *Syr.*, *Arab.*, "mankind."

In our image, after our likeness.—*Arab.*, "in our formation and figure." The two terms of similar import give intensity to the language, "like us and no other." (See ver. 27.)

All the earth.—*Syr.*, “All the beasts of the earth.”

27. *Man.*—*Sam. Vers.*, “So God created and formed man;” *Arab.*, “So God created Adam;” *Jer. Targ.*, “So the Word of Jehovah created man.”

In His own image.—*Sept.* omits.

Male and female.—As far as the female is concerned this language is anticipative. “The Hebrews often compress and close the leading circumstances of an event, and then return to the discussion of the individual circumstances” (Keil, *Über das Buch Josua*, p. 29). An ancient Jewish author, Rabbi Jose, in his *Thirty-two Rules for interpreting the Scriptures*, refers to the same fact, and cites the very passage before us.

28. *Subdue it.*—*Sam. Ver.*, “And dwell on it, after your generations;” *Onk.*, “be strong over it;” *Sept.*, *Vulg.*, *Arab.*, “exercise dominion over it.”

Dominion.—*Lit.*, “tread upon.” (Comp. Ps. viii. 7.)

And over every living thing.—*Syr.*, “and over the earth and every living thing;” *Sept.*, “and all cattle, and all the earth, and creeping things creeping upon the earth.”

29. *Behold.*—*Arab.* adds, “now.”

Of a tree.—*Sept.*, *Vulg.*, *Ar.*, omit.

31. *Very good.*—*Lit.*, “good exceedingly;” *Onk.*, “right altogether.” Each step of the creation was good, the completed work very good.

CHAPTER II.

1. *Host.*—*Sam. Ver.*, “their parts;” *Sept.* and *Vulg.*, “adornment.” The word *kosmos* in the *Sept.*, is used by the Greek philosophers to denote the world in its perfect arrangement as opposed to *chaos*.

2. *Rested.*—This language anticipates the ordinance of the Sabbath, and expresses also God's care in the work of creation, and His own complacency in it. It is opposed to action, not to weariness.

Seventh day.—*Sam.*, *Sept.*, *Syr.*, “sixth day.” An attempt to remove the supposed difficulty of God's being said to have finished His work on the seventh day.

3. *Created and made.*—A common Hebrew idiom (Lud. de Dieu *Crit. Sac.*, p. 2; Ewald, *Gr.*, § 280, d). *Lit.*, “He created to make,” for “He made in creating.” The infinitive, “to make,” is added as a contrast to “He rested.” *Talm.*, *Aben Ezra*, *Abarban.*, for “made” translate “to continue acting,” referring to the sub-

sequent unceasing activity of the ordinary laws of nature; *Sept.*, “which God began to make.”

4. *Generations.*—*Ar.*, “this is a history of the production of the heavens;” *Sept.*, “the book of the genesis (origin) of the heavens;” *lit.*, births, origins, *i. e.*, production both of the heavens and the earth.

Lord God.—The first time the word Jehovah (always translated LORD except in Ex. vi. 3; Ps. lxxxiii. 18; Is. xii. 2; xxvi. 4; and in the compound names, Ju. vi. 24; Ex. xvii. 15; Gen. xxii. 14) occurs in the Bible. For its meaning see notes on Ex. iii. 14; and vi. 3. The compound term, LORD God, seems to be used “to dissipate the illusion that Jehovah was only the God of the Jews.” (Hengst., *Pent.*, vol. i., p. 312.) Comp. Ps. xviii. 31.

5. *Every plant.*—“When Jehovah Elohim created earth and heaven, then as yet there was not any plant of the field on the earth; and no herb of the field as yet sprouted, for Jehovah Elohim had not as yet sent rain upon the earth, and there was as yet no man to till the land” (Tuch). This is a description of the same state referred to in ch. i. 2, 6, 7, with a special adaptedness to the subsequent narrative. For “plant,” *Onk.*, *Syr.*, and *Saad.* have “tree.”

Lord God.—*Sept.* omits “Lord;” so also verses 7—9, 19, 21, 22.

6. *Mist.*—*Sam. Vers.* and *Onk.*, “cloud;” *Sept.* and *Vulg.*, “fountain.”

Ground.—*Lit.*, “formed man (Adam) dust of the ground (*adamah*);” *Sym.* and *Theod.* preserve the resemblance of the original ($\tau\delta\nu\ \text{Ἀδὰμ}\ \chi\omicron\upsilon\upsilon\nu\ \alpha\pi\omicron\upsilon\ \tau\eta\varsigma\ \alpha\delta\alpha\mu\alpha$), “He is called Adam because God created him from the ground, which is called *adamah*.” (Baal Hatturim.)

Breath of life.—*Lit.*, “of lives.” And so very frequently, implying, as some think, both *animal* and *intellectual* life.

Living soul.—*Onk.*, “speaking spirit.”

8. *Garden.*—*Sam. Ver.*, *Sept.*, *Syr.*, and *Vulg.*, “paradise.” This word belongs originally to the languages of eastern Asia (Sansc., *paradeśa*—a region of beauty; Arm., *pardes*—a park), and has come to us through the *Vulgate* and the New Testament.

Eden.—A region so called from its beauty (*eden*—delight). *Vulg.*, “paradise of delight;” so *Sept.* (ver. 15). It is perhaps impossible to determine the site of the Garden of Eden. As, however, two of the rivers are so well known, it was most probably either at the head-

waters or mouth of these streams. The most general opinion places it in the high land of Armenia between the head-stream of the Phasis (Pison), Araxes (Gihon), Tigris, and Euphrates. Havilah is then Colchis, the country of the golden fleece; and Cush (translated Ethiopia), the country of the Cossaci. (Strabo, vol. ii., p. 524; Arr. Alex., lib. vii., 15, 1.) Col. Chesney, (*Expedition to the Euphrates and Tigris*, vol. i., p. 267,) who places Eden in the neighbourhood of Lakes Urumiyah and Van, regards the Hyals as the Pison and the Araxes as the Gihon. He describes the region as being now beautiful and fertile in the extreme. Knobel (*Die Genesis Erklärt*, 1852) makes the Pison the Indus, and the Gihon the Oxus. He therefore places the Garden of Eden in Bactria, between the head-waters of the Tigris and the Indus. Others locate it at the head of the Persian Gulf, and suppose that the rivers Euphrates and Tigris uniting (as they do now), flowed through the garden, and then, by two circuitous mouths, Pison and Gihon, emptied themselves into the ocean. (See Forster's *Arabia*.)

Eastward.—*Onk.*, "before," in time; *Aq.*, "from the beginning;" *Theod.*, "at first."

9. *Good and evil*.—*Onk.*, "And the tree of whose fruit they that eat distinguish between good and evil." So also in ver. 17. *Sept.*, "A tree to know that which may be known of good and evil."

10. *Heads*.—*Onk.*, "head-streams;" *Sam. Vers.*, "heads of rivers."

11. *Pison*.—*Sam. Vers.*, "Pison Kaduph;" *Ar.*, "Nile;" *Joseph.*, "Ganges."

Havilah.—*Ps. Jon.* on Gen. x. 7, 29, "India." So Josephus. The Chwalissi, who lived between the Caspian Sea and the Volga, seem to have retained the ancient name (Heb., *Chawilah*). After them the Caspian Sea is still called "Chwalinskoye More." (G. F. Muller in *Busch. Mag.*, vol. xvi. p. 287. Raumer's *Palästina*, p. 425.)

12. *Bdelium*.—*Aq., Sym., Theod., Vulg., Joseph.*, "bdellium," an aromatic gum of the Amyris Agallochum; *Sept.*, here "carbuncle," in Numb. ii. 7, "crystal;" *Ar., Saad., Geon., Gr. Ven., Talm.* (Joma, p. 75, a), "pearl." (See Bochart, *Op.*, vol. ii., p. 674—680.) The former opinion is the more probable, for as Tuch well says, here, as in 1 Ki. x. 2, 10, aromatics are classed with gold and precious stones. It must have been well known to the Hebrews (Nu. xi. 7).

Onyx stone.—*Onk., Ps. Jon., Sept., Saad., Arab. Exp.*, "beryl;" *Aq., Theod., Sym., Vulg., Joseph.*, "onyx" or sardonyx correctly. (*Braun de Vest. Jud.*, p. 727—739.) Mohammed Ben Mansur, in a work on the precious stones of the Caucasus, enumerates three kinds of onyx stone. (*Mines de l'Orient*, vol. vi., p. 136.)

13. *Gihon*.—*Sam. Vers.*, "Askoph," probably for Chospes (Gesenius, *Thes.*, vol. i., p. 282). Michael Chamish, an Armenian historian, tells us that the Arast or Araxes was formerly called Gihon. (Avdall's translation of M. Chamish's *History of Armenia*, vol. i., p. 12. Calcutta, 1827.) Dshihun is still a common Arabic and Persian name for several rivers.

Ethiopia.—*Lit.*, "Cush;" *Sam. Vers.*, "Chophin;" *Ar. and Pers.*, "Abyssinia;" *Sept. and Vulg.*, "Ethiopia."

14. *Hiddekel*.—*Sam. Vers.*, "Kephlosah," translating the Hebrew word (*Kiphlos* in Chaldee means a "tiger"); *Onk., Syr., Ar., and Pers.*, "Diglath;" *Sept., Vulg., Copt.*, "Tigris;" *Cuneiform*, "Tigra." Viscount Polington found the Hebrew name still in use. (*Royal Geog. Jour.*, vol. x., part iii., p. 449.) All refer to the rapid flow of the river. While the mean velocity of the Nile at Cairo is 1 foot 11 inches, of the Danube at Pesth 2·33 feet, of the Euphrates at Hit 4·46 feet, that of the Tigris at Bagdad is 7·33 feet.

East.—So Gesenius, Tuch, Hengstenberg, &c. It appears that the territory to the westward of the Tigris was then so considerable, that what lay to the eastward was not taken into account. (Hengst., *Balaam*, p. 547. Tuch, p. 78.)

Euphrates.—*Lit.*, "Phrat." Our "Euphrates" is derived through the Greek from the old Persian. (Cuneiform insc., "*ufratura*"). (Rawlinson's *Pers. Cun. Insc.*, p. 5. Meier's *Wurzelwörterbuch*, p. 512.)

15. *Man*.—*Sept.* adds, "whom he had formed," as in ver. 8.

16. *Thou mayest freely eat*.—*Lit.*, "eating, thou mayest eat," *i.e.*, thou mayest certainly eat, thou hast full permission to eat. *Ar.*, "it is lawful for thee to eat."

17. *Not eat*.—*Sept.*, "ye shall not eat."

Thou shalt surely die.—*Sam. Vers.*, "consuming thou shalt be consumed;" *Sept.*, "ye shall die the death;" *Sym.*, "thou shalt be mortal."

18. *I will make*.—*Aq., Sept., Vulg.*, "let Us make."

Helpmeet.—*Lit.*, "over against," *i.e.*, corresponding to, his counterpart. So *Aq., Sym., Sept.*

20. *Not found.*—The especial reason for the proceeding. While all animals were male and female, there was no partner for him. (So Josephus, *Ant.*, i., 1, 2.)

21. *Deep sleep.*—*Aq.*, *Syr.*, “lethargy;” *Sept.*, “ecstasy;” *Ps. Jon.*, “deep sleep;” *Kimchi*, “strong sleep.”

22. *Made He.*—Lit., “buddled He.” Supposed by some to indicate the superior symmetry and beauty of woman.

23. *This is now.*—Lit., “now indeed;” *Syr.*, “this time,” *i.e.*, now I have a partner like the animals.

Woman.—“*Ishah*,” feminine of “*ish*,” a man. Comp. Sanserit *nara, nari*; Latin *vir, vira* old Latin.

Man.—*Sam.*, *Sept.*, *Onk.*, “taken from her husband;” *Ar.*, “taken from my manhood.”

24. *Therefore, &c.*—*Onk.*, “Therefore shall a man leave the dwelling house of his father,” &c.

One flesh.—*Sam.*, *Syr.*, *Ar.*, *Sept.*, *Vulg.*, “and they two shall become one flesh.” So Matt. xix. 5; Mark x. 8; 1 Cor. vi. 16; Eph. v. 31. The “they two” (of *δύο*) of these passages is obtained from the Septuagint. (Davidson’s *Bib. Crit.*, vol. i., p. 415.)

25. *And were not ashamed.*—*Ar.* adds, “on account of it;” *Ps. Jon.*, “but they did not tarry in their glory;” *Jer. Tur.*, “they knew not what shame was.”

CHAPTER III.

1. *Subtle.*—“In all antiquity the serpent was the symbol of cunning, malignity, and seducement.” (Tuch, 84.) “Almost all the nations of Asia assume the serpent to be a wicked being that has brought evil into the world.” (Von Bohlen *A. Ind.*, vol. i., p. 248. See also Deane, *On the Worship of the Serpent.*)

Yea, hath God said.—Rather, “Is it even so, that.”

3. *Touch it.*—*Sam. Vers.*, *Onk.*, *Syr.*, “Approach to it.”

5. *For God doth know.*—*Onk.*, “for it is manifest before God.” Onkelos often changes active verbs of which God is the subject into passives with “before.” (Winer, *De Onk.*, p. 45.)

As gods.—*Sept.* and *Vulg.*, “as gods;” *Sam. Vers.*, *Ar.*, *Pers.*, *Ps. Jon.*, *Saad.*, “as angels;” *Onk.*, “as magnates.” When divine attributes seem to be attributed to men, this Chaldee translator commonly modifies the statement. (Winer, *De Onk.*, p. 44.) *Syr.*, “as God.” Tuch, Delitzsch, Arnheim, De Wette, Knobel, translate

“as God.” Delitzsch says correctly, that “knowing” is the predicate of “ye shall be,” not of “Elohim.”

6. *Pleasant to the eyes.*—Lit., “desirable;” *Sam. Vers.*, “and desirable for sight,” *i.e.*, to contemplate; *Onk.*, “a medicament,” *i.e.*, something salutary.

To make one wise.—*Syr.*, *Onk.*, *Vulg.*, “to view;” *Sept.*, *Saad.*, *Rashi.*, “to make wise.” Most modern translators prefer the former.

With her.—*Vulg.* and *Ar.* omit.

And he did eat.—*Sam.*, *Sam. Vers.*, *Sept.*, “and they did eat;” *Ar.*, “and he did eat with her.”

8. *Voice.*—Sound, *i.e.*, of the footsteps. An *audible* manifestation of the divine presence; often the source of joy before, but now of terror. *Onk.*, “the voice of the Word of the Lord walking.” “Word (*memra*—*λογος*) of the Lord,” is a periphrasis often used by the Targumists, the Word being regarded as the symbol or representative of the mind or energy of God. (Professor Stuart in *Bib. Sac.* for 1850, p. 20.)

In the cool.—Lit., in the “wind.” Among the Persians the evening breeze is still called “the wind of the day” (*Chardin Voy.*, vol. iv., p. 48). *Onk.*, “at the decline;” *Sept.*, “at even;” *Theod.*, “in the wind for cooling the day.”

10. Sir Thomas Brown says of this and some subsequent passages; “What is very remarkable (and no man that I know hath yet observed,) in the relations of Scripture before the flood, there is but one speech delivered by man, wherein there is not an erroneous conception, and strictly examined, most heinously injurious unto truth.” (*Pseud. Epid.*, b. i., ch. 2.)

I heard.—*Sam. Vers.*, *Syr.*, “Because I heard.”

Because I was naked.—*Syr.*, “and I saw that I was naked.”

11. *Of the tree.*—*Ps. Jon.*, “of the fruit of the tree,” and so in ver. 12.

Whereof.—*Sept.* adds “only.”

12. *And I did eat.*—*Sept.*, “and we did eat.”

14. *Because thou hast done this.*—*Ar.* adds, “knowingly.”

Upon thy belly.—*Onk.*, “upon thy bowels;” *Sept.*, “upon thy breast and belly.”

Dust.—“Because as it creeps on the ground, it takes up dust into its mouth with its food” (Bochart, *Hieroz.*, b. i., c. 4). For similar expressions in other languages see the work above mentioned. “All its food has the taste of dust” (Medrash Rabbah).

15. *Thy seed—her seed.*—*Onk.*, “thy son—her son;” lit., “He (the one born of the woman) shall bruise thee on the head (the vulnerable part of serpents), and thou shalt bruise him on the heel;” *Onk.*, “He shall remember against thee what thou hast done to him from the beginning, and thou shalt be observant of Him unto the end.” The *Jer. Tar.*, besides paraphrasing the verse, adds, “Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover, they shall apply remedies to the heel of one another in the end of the last days, in the days of King Messiah;” *Ps. Jon.*, “But they (the sons of the woman) shall make a remedy for the heels in the days of King Messiah.” “What is of God must prevail; redemption must succeed the fall; the closed gates of paradise must open again.” (Krummacher, *Par.*, p. 100.)

It.—Some editions of the *Vulg.* have “she” (*ipsa*), which many advocates of the Papacy regard as clearly referring to the Virgin Mary. Jerome, however, in his *Heb. Quest.*, has “he” (*ipse*).

16. *Thy sorrow and thy conception.*—The peculiar trials of the sex in general, and especially those of child-birth (Delitzsch, Knobel).

Thy desire.—*Sam. Vers.* and *Sept.*, “thy turning shall be;” *Syr.*, “thou shalt turn;” *Sym.*, “thy eager desire;” *Vulg.*, “thou shalt be under the power of thy husband;” *Ar.*, “the direction of thee shall be with thy husband.”

17. *Ground.*—*Onk.*, *Syr.*, and *Ar.*, “earth;” and so ver. 19.

For thy sake.—So *Sam.*, *Aq.*, *Onk.*, *Syr.*, *Saad.* The *Sept.*, “in thy labours;” and *Sym.* and *Vulg.*, “in thy labour,” follow another reading.

18. *Thistles.*—*Sept.*, “tribolos,” a thorny plant, *tribulus terrestris*; the *Syr.* for the same Greek word used in Heb. vi. 8 has the very word used here. See *Cels. Hierob.*, ii., 128.

19. *Bread.*—*Sept.*, “thy bread.”

Ground, for out, &c.—*Sept.* and *Syr.*, “ground out of which thou wast taken.”

20. *Eve.*—Chavvah, *i. e.*, “Life.” *Sept.*, “Zoe,” Life. Afterwards *Sept.* constantly has Eve, according to its general custom of giving the translation of the foreign word when it first occurs; and then subsequently using the Hebrew word itself. (See Thiersch, *De Pentateuchi Vers. Alex.*, b. i., § 7.) Among Oriental nations, especially in early times, names were deeply significant, so

much so indeed that new relations and circumstances called for new names. Thus, though Adam had before given his wife a name (Ishah), he now calls her Eve (life), expressing by this the new information he had received from God (verses 15, 16) respecting her nature and destiny.

Mother of all living.—*Onk.*, “mother of all the sons of men;” *Saad.*, *Pers.*, “mother of all intelligent beings.”

21. *Coats of skin.*—*Sept.* and *Vulg.*, “garments of skin;” *Onk.*, “garments of honour for the skin of their flesh.”

22. *Is become as one of Us.*—*Onk.*, “Adam has become the only (being) in the world (able) of himself to distinguish good and evil.” With *Onk.* the other Targums agree.

And now lest.—In Hebrew clauses are sometimes left out when the context readily supplies them. (Nordheimer, *Heb. Gr.*, vol. ii., p. 316.) So here. *Ar.* supplies, “And now it behoves that he go forth from the garden.”

24. *Cherubims.*—Cherub, pl. cherubim. *Ar.*, “angels.” For “cherubim,” see note on Exod. xxv. 18.

CHAPTER IV.

1. *A man from the Lord.*—Most modern commentators, with the *Sept.* and *Vulg.*, translate “by God;” *i. e.*, by His help—the joyful expression with which the first mother greeted the birth of the first child. *Sam. Vers.*, “a man from the Lord;” *Onk.*, “a man from before the Lord;” *Syr.*, “a man, Jehovah;” *Ar.*, “a man from God;” *Ps. Jon.*, “I have gotten a man the angel of Jehovah.”

2. *Sheep.*—Small cattle, including sheep and goats.

3. *An offering.*—A thankoffering (see Lev. ii. 1). *Sam. Vers.* and *Onk.*, “an oblation;” *Sept.*, “a sacrifice;” *Vulg.*, “gifts.”

4. *And the Lord had respect.*—Looked upon. *Onk.*, “and there was pleasure before the Lord;” *Ar.*, “and the Lord accepted.”

Offering.—*Sept.* and *Vulg.*, “gifts.”

5. *And his countenance fell.*—*Onk.*, “was subdued.”

7. *If thou doest well . . . accepted.*—“Is there not, if thou doest well, a lifting up?” *i. e.*, of the countenance, opposed to “his countenance fell.” (Comp. 2 Sam. ii. 22; Job xi. 15; xxii. 26.) So Aben Ezra, Rosenmüller,

Maurer, Gesenius, Tuch, Baumgarten, Delitzsch, De Sola, Knobel. *Syr.*, "Behold, if thou doest well thou shalt be accepted;" *Onk.*, "If thy works be well done, thou shalt be forgiven."

And if thou doest not well . . . rule over him.—Rather, "But if thou doest not well, sin is crouching (or a lurker, lion-like, comp. 1 Pet. v. 8) at the door, to thee is its desire, (*i. e.*, it wishes to overcome you, lit. "he," referring to the masc. צָרָא a crouching one, a lion; Gesenius, *Gr.*, § 144, Rem. 2; Ewald, *Gr.*, § 569, *b.*) but thou shouldest overcome it." So Tuch, Gesenius, Maurer, De Sola, Delitzsch, Knobel.

8. *And Cain talked with Abel his brother.*—Rather, "said" it, told it, *i. e.*, what had passed between him and God. Comp. Ex. xix. 25: "So Moses went down unto the people, and spake (lit., said, *i. e.*, what the Lord had commanded,—"it," the accusative idea, being easily gathered from the context, and left to be supplied by the reader, Hengst., Ps. i. 65.) unto them." So Tuch, Baumgarten, Drechsler, Gesenius, Furst and Delitzsch. Others, with Davidson and Knobel, think there is an omission. Hence the *Sam.*, *Sept.*, *Syr.*, *Vulg.*, *Targ. Jer.*, *Ps. Jon.* supply "Let us go into the field." Many of the Hebrew MSS. (Kennicott gives 22, De Rossi 5), and many of the printed editions (48 in De Rossi) have a *piska* or vacant space. The great majority, however, of the MSS. have not any vacancy. *Sym.*, *Theod.*, *Onk.*, *Ar.*, *Saal.* add nothing.

10. *Blood.*—"Bloods," *i. e.*, drops, blood shed (Dietrich, *Abhand.*, p. 40.)

12. *When thou tillest.*—*Onk.* and *Syr.*, "for thou shalt till."

A fugitive and a vagabond.—*Onk.*, "unsettled and wandering."

13. *My punishment is greater than I can bear.*—*Onk.*, *Syr.*, *Ar.*, "than can be forgiven."

14. *Behold, Thou hast driven . . . hid.*—*Ar.*, "Behold, if thou drivest . . . shall I," &c. *Onk.* renders the last clause, "but from Thy face it is impossible to hide."

And I shall be a fugitive, &c.—*Sam. Vers.* omits this clause; *Onk.* reads it as in ver. 12.

15. *Therefore.*—*Syr.*, *Sept.*, *Vulg.*, *Sym.*, *Theod.*, "not so."

Sevenfold.—*Onk.* incorrectly, "to seven generations it shall be required of him."

Set a mark upon Cain.—Rather, "gave a sign to." The word translated "mark" signifies "in general a thing,

or an event, or an action, which shall serve as an assurance that something future shall come to pass." (Hengst., *Christ.*, i., 319.) Here it is a pledge or token that something dreaded should not happen.

16. *Presence of the Lord.*—Place where he was worshipped (Jonah i. 3, 10; Ps. cii. 28).

Nod.—A region east of Eden, so called from Cain's exile; (comp. Babel, Beersheba, &c.) Huuet places it in Susiana, Grotius in Arabia, Michaelis in India, Hasse in the Caucasian Mountains, and Buttman near Cashmere. All this is useless conjecture.

17. *Wife.*—It appears from ch. v. 4 that Adam had many more sons and daughters than those whose names are given. Dr. Hamilton (*The Pentateuch and its Assemblants*, p. 179) tells us that the descendants of the celebrated President Edwards number about two thousand, although he has been dead scarcely a century.

Enoch.—Hasse finds this city in the Caucasus (Henochi), Huuet in Anuchta in Susiana, Schulthess in Henochia, east of Lebanon, and Bohlen in Chanoge (Sance. *Kanyakubya*) in Northern India, Ewald in Iconium.

20. *Father.*—*i. e.*, the first nomade, all subsequent nomades being in Hebrew idiom regarded as his sons. *Sam. Vers.*, "prince;" *Onk.*, "master;" *Ar.*, "the first."

Such as have cattle.—*Onk.*, "lords of cattle;" *Syr.*, "possessors of substance;" *Sept.*, "feeders of cattle."

21. *Father.*—*i. e.*, the first musician.

Handle the harp and organ.—*Onk.*, "play on the psalter and such as knew music;" *Sept.*, "handle the psalter and guitar;" Prop., "the harp and pipe," most probably put for stringed and wind instruments in general.

23. *For I have slain, &c.*—*Onk.*, "I have not slain a man on account of whom I shall bear guilt, nor destroyed a young man on account of whom my seed should be consumed;" *i. e.*, "I am not a guilty person, such as Cain my ancestor." This most ancient poem is supposed by many to celebrate the invention of weapons by Tubal-Cain, and the power and security they afforded his father. So Mendelssohn, Arnheim, Herder, Tuch, Dreschler, Delitzsch, Knobel. Its form has probably some connexion with Jubal's music. Mark the evidence this poem affords of the publicity given to God's threatening, ver. 15.

25. *Said she.*—These words are also supplied by *Onk.*, *Sept.*, *Vulg.*, and *Ar.*

26. *Then began men . . . name of the Lord.*—"With Enos began the stated (*förmliche*) and solemn worship of Jehovah" (Delitzsch, p. 163). See Hengst., *Pent.*,

vol. i., p. 320. *Onk.*, "then in his days the sons of the men left off praying in the name of the Lord;" *Pers.*, "then men neglected to call on the name of the Lord." So *Ps. Jon. Ar.*, "then he began to be called by the name of the Lord;" *Vulg.*, "this one began to invoke the name of the Lord." So *Sam.*

CHAPTER V.

1. *In the likeness of God.*—*Sam. Vers.*, "of His angels;" *Pers.*, "of the angels of God." This resemblance to God is frequently and with emphasis referred to (ch. i. 26, 27; ix. 6).

3. *Hundred and thirty years.*—The first date with which biblical chronology begins. As the *Sept.* and *Sam.* chronological renderings differ so much from the Hebrew, we give the whole in tabular form.

	HEB. TEXT.			SAM. TEXT.			SEPTUAGINT.		
	Year before birth of Soth.	Rest of Life.	Total length of Life.	Year before birth of Soth.	Rest of Life.	Total length of Life.	Year before birth of Soth.	Rest of Life.	Total length of Life.
<i>Adam</i>	130	906	930	130	800	930	230	700	930
<i>Seth</i>	105	807	912	105	807	912	205	707	912
<i>Enosh</i>	90	815	905	90	815	905	190	715	905
<i>Kénoh</i>	70	840	910	70	840	910	170	740	910
<i>Makalatel</i>	65	830	895	65	830	895	165	730	895
<i>Jared</i>	162	800	962	62	785	847	162	800	962
<i>Enoch</i>	65	300	365	65	300	365	165	200	365
<i>Methushelach</i> ...	187	782	969	67	653	720	187	782	969
<i>Lamech</i>	182	565	747	53	600	653	188	565	753
<i>Noah</i>	500	—	(950)	500	—	(950)	500	—	(950)

Tuch, *Commentar über d. Genesis*, p. 126.

4. *Seth.*—*Sam. Vers.*, "Chaleptah," *i. e.*, his substitute. This word is probably a cognate of the Mohammedan title "caliph."

5. *Diad.*—The biblical account of the longevity of the ancient patriarchs is fully sustained by the historians of Egypt, Phœnicia, Babylonia, and Greece, to whom Josephus (*Ant.*, book i., 3, 9) triumphantly refers; and by the Chinese annals. (*Chiue*, par M. Pauthier, pp. 24—30.)

21. *Enoch.*—There was also an Enoch among the Cainites (ch. iv. 17). So there was a Sethite (ch. v. 25) and a Cainite (ch. iv. 18) Lamech. Nearly identical names are also found in both series, viz., Cain and Cainan, as well as those of a somewhat less striking resemblance—Methushael and Methushelach. All this seems to point to the earliest antiquity, when the number of proper names was necessarily few; (hence Lamech's three sons are called *Jabal*, *Jubal*, and *Tubal-Cain*, all from the one verbal root;) and when family ties between the two races would tend to the reproduction or slight modification of those already in use. (So after the flood we have a Shemite and Hamite Havilah, Sheba, &c.)

22. *Walked with God.*—*Onk.*, "walked in the fear of God;" *Syr.* and *Sept.*, "pleased God;" (comp. Heb. xi. 5.) *Ar.*, "walked in the service of God;" *Ps. Jon.*, "served God in truth;" *Saad.*, "in obedience."

23. *And all the days of Enoch.*—*Ps. Jon.* adds, "with the inhabitants of the earth."

24. *And he was not, for God took him.*—*Onk.*, "and he was not, yet God did not slay him;" *Sam. Vers.*, "and he was not, for his angel took him;" *Sept.*, "he was not found, for God translated him;" *Eth.*, "for God translated him to Paradise;" *Ps. Jon.*, "for he was taken away, and ascended into heaven by the word which is before God." All the Targumists understand Enoch to have been translated without dying. So also Bereschith Rabba, parasch. 25.

29. *Shall comfort us.*—*Sept.*, "shall give us repose." *Our work.*—*Sam.*, *Sam. Vers.*, *Sept.* and *Pers.*, "our works." "Lamech, fatigued and exhausted by the labour he is forced to bestow on the ground that had been cursed, rejoices at the birth of his son, and hopes that he will share his labours, and thus comfort him when worn out, and provide for him when old and feeble." (Frank). Or the language may simply express the longing of Noah's parents after the fulfilment of the promise made to our first parents.

32. *Five hundred years old.*—Lit., "the son of five hundred years." A common Hebrew idiom. "The time itself," says Steiger, "is taken abstractly as mere form, or concretely, so that it comprehends in itself the entire facts." The son of five hundred years is one then who has been, as it were, produced by and is alive in this period of time, and is characterised by its events.

CHAPTER VI.

2. *Sons of God*.—The descendants of Seth seem to have been so distinguished for their devotedness to the service of God (ch. iv. 26) as to be here styled “sons of God,” in contradistinction from the descendants of Cain. Comp. Deut. xiv. 1; Rom. ix. 26; Gal. iii. 26, &c. It is of their declension and the manner of it that the writer now treats. So most of the Fathers, and of the modern commentators,—Hengstenberg, Havernick, v. Gerlach, Ebrard, Keil, and Delitzsch. The versions otherwise. *Sam. Vers.*, *Onk.*, *Arab.*, *Sym.*, “the sons of princes;” meaning that the highest classes connected themselves with the lowest. For the refutation of the opinion that angels are here referred to, see Hengst., *Pent.*, vol. i., pp. 325—329.

Daughters of men.—*Ar.*, “daughters of Cain.”

3. *My spirit shall not always strive*.—Prob., “shall not rule men.” *i. e.*, as Maurer paraphrases the words, “My spirit shall not always actuate men. I will take away from them the head and fountain of life, my vital spirit.” So, in the main, Biesenthal, Fürst, De Wette, Arnheim, v. Gerlach, and Delitzsch. *Onk.*, “this wicked generation shall not continue before me for ever;” *Sept.*, *Vulg.*, *Pers.*, “shall not remain;” *Syr.*, *Saad.*, “shall not dwell;” *Sym.*, *Gr. Venet.*, *Ps. Jon.*, *Targ. Jer.*, “shall not judge.”

For.—Prob., “on account of their transgression.” Gesenius, Tuch, Delitzsch.

Hundred and twenty years.—According to Tuch, Ewald, Havernick and others, this period has reference to the average limit hereafter to be assigned to human life. Thus while the ten antediluvian patriarchs lived 930, 912, 905, 910, 895, 962, 365, 969, 777, and 950 years, the postdiluvian patriarchs lived 180, 175, 147, 157, 133, 123, 120, and 110 years. Onkelos, Aben Ezra, Hengstenberg, Ranke, Delitzsch and v. Gerlach take it as the period of delay before the deluge (2 Pet. ii. 5; Heb. xi. 7). For other instances of long-suffering, accompanied by solemn warning, see ch. xv. 16; John iii. 4; Dan. iv.; Matt. xxiv. 34.

4. *Giants*.—*Onk.* and *Sam. Vers.*, “mighty ones;” *Sept.* and *Vulg.*, “giants;” *Sym.*, “powerful ones;” *Aq.*, “fallers upon” (attackers). The inspired author proves the corruption of the age; 1. from the apostacy of the pious race; 2. from the violence of those whose

bodily strength answered to their pride and success. (Havernick, *Pent.*, p. 112.)

6. *Repented*.—See Numb. xxiii. 19, and comp. 1 Sam. xv. 11 with ver. 29. “Repentance, with men,” says an old divine, “is the *changing of the will*; repentance with God the *willing of a change*.” *Onk.* adds, “in his word.”

7. *Destroy*.—Lit., “wipe out.” Comp. 2 Ki. xxi. 13.

8. At this verse ends the first *Parash*. The Pentateuch was by the Jews divided into fifty-four *parshioth*, or Sabbath-day lessons, answering to the number of Sabbaths in the Jewish intercalary year. (Hupfeld, *Ausführliche Heb. Gr.*, pp. 87—99. Vitringa, *De Synag. Vet.*, p. 966.)

9. *Noah*.—The frequent repetition of the patriarch’s name, and the reference again (ch. v. 32) to his three sons, draw attention to this peculiarly remarkable family. The character of Noah is designedly in striking contrast with the iniquity of the times.

His generations.—“Among his contemporaries.”

11. *Violence*.—*Onk.*, “robberies;” *Sam. Vers.*, “oppression,” so in ver. 13; *Sept.*, “injustice;” *Vulg.*, “iniquity;” *Ar.*, “iniquity and violence.”

14. *Ark*.—The Hebrew word here designedly chosen for a vessel without mast and rudder (*i. e.*, not an ordinary ship, being intended only to float) is found elsewhere only in Ex. ii. 3.

Gopher-wood.—Lit., “gopher planks or timbers.” The *Targumists* and *Gr. Venet.*, “cedar;” *Syr.*, “juniper;” *Sam.*, “sisam.” Most probably the *Dalbergia Sissoo* of Forskal. *Sept.*, “squared timber.” Bochart (*Phaleg*, book i., chap. 4) and Celsius (*Hierob.*, vol. i., p. 328), with most moderns, “cypress.” Of this wood, brought from Assyria, Alexander constructed his fleet. (Arrian, vii., 19; Plut., *De Symp.*, i., 2; Pliny, xvi., 40.) It is now indigenous to Armenia (Chesney, vol. ii., p. 5). Perhaps, however, it is better, with Rosenmüller and Gesenius, to translate “bituminous, or resinous timber.” So Jerome, and probably *Cod. Vat.*, “timber that will not rot.” It would then include the cypress, cedar, pine, &c. Pine forests, Col. Chesney says, abound in Armenia.

15. *Cubit*.—Thenius in his admirable treatise, *Die Altheb. Langen-u. Hoehmasse*, 1845, which Winer (*Bib. Real.*, vol. i., p. 324) follows, makes the old Hebrew Mosaic cubit equal to 214·512 Paris lines = 19·05 of our inches. Böckh makes the cubit 232·55 Paris lines,

Bertheau 234-33, Seyffarth 232-07. Thenius seems most correct, as his cubit agrees best with those found on the monuments of Egypt (Thenius, *Ibid.*, pp. 73—118). "The dimensions of the ark," he says, "according to our cubit were in round numbers 477 English feet long, 79 broad, and 47 high" (*Ib.*, p. 43).

16. *Window*.—Lit., "light," used collectively, apertures for light and perhaps also for ventilation.

Cubit.—*i. e.*, the top of the ark and the upper part of each aperture were to be a cubit apart (Knobel). Thus the apertures were far removed from the action of the waves.

CHAPTER VII.

2. *Sevens*.—In ch. vi. 19, 20, Noah is commanded generally to take into the ark pairs of animals; here the number of pairs is specifically given. Subsequently (ver. 8, 9, 15), the general expression is again used, exactness being regarded immediately before performance.

3. *Of fowls*.—*Syr.*, both *Sam.*, *Sept.*, "clean fowl."

Female.—*Sept.* adds, "and of all unclean fowl, two by two, a male and a female."

11. *Windows*.—*Sept.* and *Vulg.*, "cataracts;" *Aq.*, *Sym.*, "doors," "apertures." A similar figure is still in use among the Persians, "The gates of heaven towards the earth were shut," *i. e.*, there was no rain (Gulistan, p. 103).

16. *Shut him in*.—*Sam. Vers.*, "sealed him in;" *Onk.*, "protected him by his word;" *Sept.*, "shut the ark on the outside of him;" *Vulg.*, "the Lord shut him in from without."

20. *Fifteen cubits*.—So high above the highest mountains as to drown all, and to allow the ark to float securely.

CHAPTER VIII.

4. *Mountains of Ararat*.—*Onk.* and *Syr.*, "Cardu;" *Ar.*, "Carda," the Carduchian mountains; *Sam. Vers.* following the legends of the Arabs, "Serendib," *i. e.*, Ceylon (Winer, *De Vers. Sam.*, § 55); *Aq.*, *Sym.*, *Theod.*, *Vulg.*, "Armenia." Here, as elsewhere in the Bible (2 Ki. xix. 37; Is. xxxvii. 38), Ararat is the name of a province in Armenia. The root of the word may be found in Sansc. "arjavarta," Zend. "arjavarta,"

holy land. The mountain-group consists of two peaks 12,000 feet apart. Dr. Parrot, by barometer, makes the height of the loftier summit 17,325 feet, and that of the lower 13,093. M. Fedorov (whose calculations were revised by Prof. Struve), by trigonometrical measurement, 17,130 and 13,038. The mean snow line (Parrot's *Ararat*, by Cooley, scient. pap.) is, by barometer, 13,620. Consequently the great Ararat has a snowy crown 3,705 feet in height. It should be remarked that the region of Ararat occupied nearly the centre of the old world, and was in the neighbourhood of rivers (those highways of nations) flowing in all directions. As the source of a vast emigration, the womb of nations, it was admirably situated.

6. *Window*.—*i. e.*, one of the windows (Rashi, Knobel), made to open, the rest being probably covered with lattice work.

7. *Raven*.—If Noah had had aquatic birds in the ark, it would not have done to send them first to learn if the earth were dry. The raven (Pr. xxx. 17) and the dove (Ez. vii. 16), from their habits, were well chosen.

To and fro.—*Sept.* and *Vulg.*, "return not again."

11. *Olive-leaf*.—According to Pliny (*Hist. Nat.*, 13, 50) and Theophrastus (*Hist. Plant.*, 4, 8) the olive-leaf remains green a long time under water. The olive is still found in the vallies on the south side of Ararat. (Ritter, *Erdk.*, vol. x., p. 920.) *Sym.* and *Vulg.*, "olive-branch."

Plucked.—Recently plucked off, not found floating.

13. *Year*.—*Sept.* adds, "in the life of Noah." For the additions in the Septuagint see Thiersch, *De Pent. Vers. Alex.*, § 13—17. After a two years' study, devoted entirely to the comparison of the Greek version of the Pentateuch with the Hebrew, he concludes his investigation by saying, "We think we have demonstrated that such is the character of the Alexandrian version of the Pentateuch, that while it may not a little contribute to explain the Masoretic (Hebrew) text, it may not, but with great rashness, be made use of to change it."

First month.—*Syr.*, *Ar.*, *Sept.*, *Vulg.* also supply "month."

14. The history of the flood from its commencement to its close occupies exactly a solar year (Tiele, *Das erste Buch Moses's*, pp. 149, 209). The calculations, however, proceed according to the lunar year.

21. *Sweet savour*.—*Onk.* and *Saad.*, "accepted with

favour his oblation;" *Sept.* and *Vulg.*, "smelt a savour of sweetness." (Comp. Eph. v. 2; Phil. iv. 18.) *Aq. Sym., Theod.*, on Ex. xxix. 18, "a savour of pleasantness." The meaning evidently is that the sacrifice was acceptable, as is sweet odour to a man and especially to an Oriental.

In his heart.—*Onk.*, "by his word;" *Syr.*, "in his heart;" *Saad.*, "to his prophet," *i. e.*, to his (Noah's) heart. The *Sept.*, "considering said;" and *Sym.*, "to himself;" are doubtless right.

Man's sake.—*Onk.*, "for man's sin;" *Sept.*, "through the works of men."

22. *Seed-time . . . winter.*—Three couplets—an emphatic reiteration, under the circumstances especially needed. The Hebrews frequently divided the year into two parts. (Zech. xiv. 8; Is. xviii. 6; Am. iii. 15.)

CHAPTER IX.

1. *Earth.*—*Sept.* adds, "and subdue it." "As Noah and his sons are to become the progenitors of the whole human race, the first blessing pronounced on Adam and Eve (ch. i. 28) is repeated to them." (De Sola.)

3. *Every moving thing.*—*Ar.*, "every clean reptile."

5. *Every man's brother.*—An energetic repetition. Both *Sam.*, *Syr.*, and *Vulg.*, "man and his brother;" *Onk.* and *Saad.*, "a man who sheds the blood of his brother."

6. *By man shall his blood be shed.*—*Onk.*, "by the witnesses, on the sentence of the judges, shall his blood be shed." Michaelis paraphrases the verse, "Whatsoever creature sheddeth human blood, be it man or beast, by man shall its blood in like manner be shed." (*Law of Moses*, ch. iv., art. 274.)

7. After *protecting* man's life by these judicial enactments, the command is again given for the *propagation* of that life.

Multiply therein.—*Sept.* adds, "and subdue it."

10. *To every beast of the earth.*—The promise extends to the animals that went out of the ark, and to all subsequent generations of animals descending from them. It thus agrees with ver. 9, "with you and *with your seed after you.*"

13. *Bow.*—Nachmanides thus well paraphrases the verse, "Henceforth, and for ever, this my bow which heretofore I have set in the cloud shall be held and con-

sidered, and I now declare it to be, a sign of the covenant between me and you" (De Sola). The rainbow is always in the Bible the symbol of grace returning after wrath. Compare Ez. i. 27, 28; Rev. iv. 3; x. 1. "It is," says Lange, "the coloured reflection of the sun breaking forth upon the dark cloud as it withdraws—the triumph of the sun over the floods; the brightness of the sun, of fire, of light, imprinted as it were on the cloud itself in token of its subjection." (*Heng. Rev.*, vol. i., p. 201.)

15. *Living creature.*—Both *Sam.* and *Syr.* add improperly (see note on ver. 10), "which is with you."

18. *Father of Canaan.*—A statement preparatory to the succeeding narrative.

20. *Began.*—This word seems to point to the *recommencement* of occupations which had been interrupted both by the building of the ark and the deluge.

Husbandman . . . vineyard.—Armenia is noted for its vines. (Ritter, *Erchk.*, vol. x., pp. 319, 434, 485, 520, 554. Xen., *Anab.*, iv., 4, 9.)

24. *Younger son.*—Lit., "his son, the little;" *i. e.*, youngest son. (Ges. *Gr.*, § 117, 2; Ew. *Gr.*, Eng. tr., § 501.) So Tuch, Delitzsch and Knobel.

25. *Canaan.*—Some MSS. of the *Sept.* read "Ham;" and *Saad.*, in all three verses, has "the father of Canaan," evidently to get over the difficulty of Canaan's name being mentioned instead of Ham's. From the same cause many of the Rabbins make Canaan the transgressor. All this is, however, quite uncalled for. The curse on Ham, as well as the blessings on Shem and Japheth, are prophetic predictions; and just as the blessing pronounced on Shem was to be concentrated on the Jewish people, so was the curse on Canaan. *The prophecy was to become history.* Comp. the first curse, ch. iii. 15. As the *first* sin after the creation was followed by a curse, so was the *first* after the deluge. The circumstances called for it. Posterity was necessarily affected by such transgressions.

Servant of servants.—*i. e.*, a most abject slave. *Onk.* and *Saad.*, "a labouring servant;" *Sept.*, "house-slave."

26. *Lord God.*—"Jehovah the God of Shem." Mark the use of the word "Jehovah" in connexion with Shem. God becomes Jehovah through revelation—hence to the Shemites. See note on Ex. vi. 3.

27. *Enlarge.* So *Sept.*, *Onk.*, *Ar.*, *Vulg.* "The Japhetites had the north of West Asia, a large extent of region in the interior, and all Europe" (Knobel). See

also Bochart's *Phaleg*, lib. iii. The history of modern times and the extraordinary emigrations of the present day well agree with this inspired prediction. The *colonizing* spirit seems peculiarly characteristic of the races of Japheth.

He shall dwell.—Who? God or Japheth? *Onk.* determines in favour of the former, "his Shekinah shall dwell;" so *Bereschith Rabba*, "the Shekinah dwells only in the tents of Shem." So also Arab. *Erp.*, Theodoret, Mercier, Dathe, Baumgarten and Knobel. Ps. Jon., Jerome, Calvin, Mendelssohn, Hengstenberg, Tuch and Delitzsch make Japheth the subject, and regard the prediction as pointing to spiritual blessings. (Comp. Is. ii. 2, 3; John x. 16; Eph. ii. 14—22.)

CHAPTER X.

1. *Now these are the generations.*—The researches of modern scholars with reference to this most valuable chapter may, perhaps, best be given in tabular form. Knobel (*Die Völkertafel der Genesis*, 1850) and Görres (*Die Völkertafel des Pentateuch*, 1845) have been chiefly followed. Much assistance has also been obtained from Diefenbach, Grimm, Schafarik, Pritchard and others.

A few introductory remarks seem required. 1. In some instances *persons*, as progenitors or from historical importance, are mentioned; in others, *races*. 2. It is worthy of remark that plural and patronymic forms are with two exceptions confined to the descendants of Ham; and among these, to those of Mizraim and Canaan. The reason being, most probably, that in the subsequent history the *races*, rather than the progenitors, are mentioned in connexion with the Hebrews. 3. Peculiar prominence is given to the descendants of Canaan (eleven in number), and to those of Arphaxad (seventeen) from the position these races occupy in the following transactions. 4. In following the course of the various tribes in their migrations, we must be prepared to meet, more or less, with traces of them from their first central position to their widest extension. By accurately studying the geography of the various regions, the direction of the rivers and mountain-ranges and the position of the seas, in connexion with such traces we shall be enabled, with some degree of probability at least, to determine their course. Thus the Askenaz race, or a part of that race, having probably

given name to the Euxine (*ἄζευος*, Knobel, p. 40), Lake Ascanius, &c., in Asia Minor, seem to have crossed the Hellespont, and followed the Danube towards Scandinavia. Görres, in his valuable *Völkertafel* and by his excellent map, has well illustrated the probable course of the Japhetic races. 5. The *sympathy* between Shem and Japheth, and the *antipathy* between them and Ham, have been strikingly reproduced in their descendants in all ages. Görres has some good remarks on the characteristics of the three stems, (*Ib.*, p. 52, &c.) 6. Many nations have preserved the traditional knowledge of their original departure from Armenia. For instance the Boii (Pez., *Thes.*, t. vi., pt. iii., p. 493), the Cymri (Diefenbach's *Celtica*, vol. ii., pt. ii., p. 97), the Iberians (Hoffmann, *Die Iberen.*, p. 103, &c.), and some Mauritanian tribes (Knobel, *Völkert.*, p. 73).

I. THE JAPHETITES.

1. GOMER: the Cimmerians, Cimbri, Cymry. They have given name, as they have migrated from the Ararat region to the north-east, to the Crimea according to some (Neumann, *Die Völker des Sud. Russlands*, p. 7), to Cambria (Wales) and Cumber-land. Josephus calls the Galatians "Gomaræ." (Diefenbach, *Celtica*, vol. ii., pt. ii., p. 97, 128.)

1. *Askenaz*: the Asen race according to Knobel—the Germans (*As-kenaz*, *ἄζευος*, *genus, gens*). According to the traditions of the North, Odin and his Asæ migrated from the East. Asa-land, the country they left, was afterwards called by them Midum-heime, Medes-home. (Ritter, *Vorhalle Europ. Völkery*, p. 472, &c.) The first king of the Saxons was called Aschanes. (J. Grimm, *Deut. Myth.*, p. 537.) Traces of this name are found in Scandia, Scandinavia (comp. Asealon'a. ital. Scalogno), Asia (Strabo, vii. and xi.; Ritter, *Ib.*, p. 300) and Azof (As-hof).

2. *Riphath*: the Celts. The name is found in the Ripæan mountains, and perhaps in the Carpathian. (See Plut. Camill., cap. 15, 16; Knobel, p. 44.)

3. *Togarma*: the Armenians. According to the Armenian historians themselves, their first king was Haik, the son of Thorgom. (Ritter, *Erdk.*, vol. x., p. 358, 585.)

11. MAGOG: the tribes of the Caucasus—the Scythians and Sarmatians. In Eze. xxxviii. 2, 3, Rosh (Heb.) is associated with Magog, probably the Russians, called by the Finns Rosso-lainen (Russian people), by the

Greeks Roxolani (Frähn, *Bull. Sc. de l'Ac. de Pet.*, 1838, 81-2).

III. MADAI: the Medes. Old Persian, Mäda.

IV. JAVAN: the Ionians, Greeks. "The barbarians call all the Greeks Ionians." (*Schol. ad Aristoph. Achar.*, 104.) Sanscrit, "Javaña" (Lassen, *Ind. Alterth.*, vol. i., p. 862). Old Persian, "Junâ" (Lassen, *Zeitschrift*, vi., 51, 372). Old Egyptian, "Jouan" (Champ., *Gr. Egypt.*, p. 151).

1. *Elishah*: the Æolians. So Josephus, Knobel, and Fürst (*Handw.*, p. 93). Elis was an Æolian settlement and is probably only another form of the same word.

2. *Tarshish*: the Tyrseni, Etruscans or Tuscans. So Knobel and Fürst. This Pelasgic-Tyrsenic race, the great traders of remote antiquity, colonized the east and south of Spain. See Kiepert's *Hellas*, and comp. *Tarraco, Tarragonensis, Turditania, Tartessus*. According to Isaiah (ch. xxiii. 10), the original inhabitants of Tarshish were much oppressed by their Phœnician masters.

3. *Kittim*: the original inhabitants of Cyprus (Ges., *Monum. Phœn.*, vol. i., p. 122, &c.) Knobel regards the Kittim as Lelegic-Carians.

4. *Dodanim*: the Dardanians, Knobel. So also Fürst, (*Handw.*, p. 288.) So *Targ. Jer.*, *Onk.*, *Syr.*, *Vulg.*, *Pers.*, *Ar. Erp.*, "Dodanim." Both *Sam.*, *Sept.*, *Jerome*, "Rodanim."

V. TUBAL: Knobel thinks the Iberians are referred to (T-ibar-eni, Iber-i). Josephus says: "Thobel begat the Thobelites, who are now called Iberes." (*Ant.*, b. i., 6, 1.) Jerome, Isidore, and Zonaras are of the same opinion. Their language is, according to W. v. Humboldt, preserved in the Basque. It is, perhaps, worthy of remark, that the Basque grammarians claim to have derived their tongue from Tubal.

VI. MESHECH: the Moschi, the modern Mizjeji, and perhaps Muscovy, Moscow. Knobel thinks they were the Ligurians. As Meshech and Tubal are found together in the Bible (Ez. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1); so are they in Herodotus iii., 94; vii., 78; in the Egyptian monuments (Hengst., *Egypt.*, p. 209); and in the Assyrian inscriptions (Rawlinson, *Journal*, vol. xii., p. ii., p. 464.)

VII. TIRAS: the Thracians. So Josephus, Bereschith Rabba, Ps. Jon. and *Targ. Jer.*

II. THE HAMITES.

I. CUSU: the Hamites of Southern Asia and Ethiopia.

Old Pers., "Kushija." Lepsius has found the name "Cush" at Sakkara on monuments of the sixth dynasty (*Lond. Ethnog. Journ.*, vol. vii., p. 310). The descendants were, 1. *Nimrod*; 2. *Seba*, Meroe; 3. *Havilah*, the Avalitæ; 4. *Sabtha*, Sabatha in Arabia Felix; 5. *Ragana*, Regma in the south-east of Arabia; descendants, *a*, *Sheba*, the Sabæans; *b*, *Dedan*, on the Persian Gulf; 6. *Sabthecha*, Samudake, a river and city in Caramania. With the exception of Nimrod, the enumeration proceeds from west to east.

II. MIZRAIM: the Egyptians. Sing., "Matsor;" Is. xix. 6; xxxvii. 25; 2 Ki. xix. 24. (Heb.) Dual, "Mitsraim," including, as is most probable, Upper and Lower Egypt. "Lord of Upper and Lower Egypt" is a title frequently found on the monuments (Osborn, *Egypt*, pp. 5, 11, 13). Among the Arabian geographers the same division occurs (De Saey, *Chrest.*, vol. i., p. 237). The descendants were:—

1. *Ludim*: an unknown people. Ewald and Hitzig, "Libyans." Feldoff places them south of Ethiopia, (*Volk.*, p. 94.)

2. *Anamim*:—*Sept.*, "Enemetieim," the Egyptian "Sanemhit," region of the north (Champoll., *l'Égypte*, vol. ii., p. 7). Probably a people living in the Delta. *Targ.* on 1 Chr. i. 9, "the inhabitants of Marcotis;" *Saad.*, "the Alexandrines."

3. *Lehabim*: probably the same as the "Lubim," the Southern Libyans, the Nubians (Hitzig, *Comm. zu Jes.*, ch. 66, 19. Feldoff, *Volk.*, p. 100).

4. *Naphthchim*: the Memphites. Egyptian, "Naphthah," the people (lit., those of) Phthah, a deity among the Egyptians. The ancient name of Memphis was "Ma-in-phthah," the place of Phthah (Champoll., *Gram. Egypt.*, p. 155).

5. *Pathrusim*: the inhabitants of Upper Egypt. Egyptian "peträs," the south (Champoll., *l'Égypte*, vol. i., p. 144.) Hence the Pathuritic name (Pliny, *Hist. Nat.*, v., 9, 47.) *Targ. Jon.*, "Nasiout," the people of Siout.

6. *Caslukim*: probably, with the Philistim, and

7. *Caphtorim*: originally tribes in the Delta and on the confines of Palestine, subsequently expelled by the southern races; the Caslukim seeking refuge in Colehis (Herod., ii., 103; Strabo, vol. ii., p. 498), the Philistim in Palestine, and the Caphtorim in Crete.

III. PIUT: the Libyans west of Egypt. *Egypt.*, "pet;" *Copt.*, "phit" (Bunsen, *Ægyptens Stelle*, vol. i., p. 572).

IV. CANAAN. Egyptian, "Canana." With eleven tribes. Occasion will be taken elsewhere to refer to these.

III. THE SHEMITES.

I. ELAM: the Elymæi.

II. ASSHUR: the Assyrians.

III. ARPHAXAD: the progenitor of the Chaldeans (אַרְפַּכְשָׁד). Michaelis and Gesenius translate this word, "border of the Chaldeans;" Knobel gives "highland of the Chaldeans" (אַרְס כַּשְׁדַּי); Ewald and Kurtz, "the stronghold of the Chaldeans." The word itself is found in the Arrapachitis of Ptolemy (vi., 1). Ewald identifies Ur Kasdim (Ur of the Chaldees) with Arrapachitis. The descendant is *Shelah*, from whom came Eber, the ancestor of the Hebrews (Davidson's *Bib. Crit.*, vol. i., p. 8), and the father of *Peleg*, and *Joktan*, the ancestor of various tribes (verses 26—29.)

IV. LUD: the Lydians (Jos., *Ant.*, i., 6, 4). Knobel thinks the primitive Arabic tribe, "Laud" or "Lud," is here referred to. The Arabian historians make "Laud" a son of Shem (Abulfeda, *Hist. Antisl.*, p. 16).

V. ARAM: the Syrians, with descendants:—

1. *Uz*: Ausitis, the Ausitæ, between Idumæa, Palestine and the Euphrates.

2. *Hul*: the inhabitants of Cælo-Syria. Edrisi speaks of a region "Chula" between Lebanon and Tripolis, and a "Chul," two days' journey from Damascus (Rosenmüller's *Analecta Arab.*, vol. iii., p. 16). Dr. Robinson also refers to two "Hûlehs" in Syria (*Pal.*, *App.* ii., part i., § 17, and ii., § 17).

3. *Gether*. According to the Arabic historians, Gether was the progenitor of the tribes Themud and Djadis (Abulfeda, *Hist. Antisl.*, p. 16).

4. *Mash*: the inhabitants of the country north of Nisibis—the region of Mount Masius. There was also a river Maschi by Nisibis (Assemani, *Bib. Orient.*, vol. ii., p. 110, &c.).

9. *Nimrod*.—The prominence given to Nimrod in this genealogical table of nations, arises from his historical importance. "Hitherto there had been tribes, enlarged families—society; now there was a nation, a political community—the state. The political and social history of the world henceforth are distinct, if not divergent." (Bonomi's *Nineveh*, p. 42.) Nimrod was the type of the Hamite races, the leader of that remarkable move-

ment which marked the epoch of and led to the dispersion.

Mighty hunter.—*Sept.*, "a hunting giant;" *Syr.*, "a warlike giant;" *Ar.*, "a terrible tyrant;" *Targ. Jer.*, "a hunter of the children of men."

Before the Lord.—*i. e.*, daring or notorious towards Jehovah, in reference to Him, setting him and his authority at defiance.

10. *Erceh*.—*Sept.*, "Orech;" *Syr.*, "Oroch." Werka on the Euphrates, eighty miles south, forty-three east from Babylon.

Accad.—*Targ.* and *Jerome*, "Nisibis." Knobel compares "Akkete" (*Zosim, Hist. Nov.*, iii., 28). Most probably Akkerkuf, fifty-five miles north, thirteen west of Babel. Col. Rawlinson fixes upon Akar near Wasit.

Cabneh.—According to the *Targ.*, *Euseb.*, and *Jerome*, Ctesiphon. The name seems preserved in the district Chalonitis. Col. Rawlinson has recently placed it at Niffer.

11. *Went forth Asshur*.—*Onk.*, *Ps. Jon.*, *Boch.*, *Cle-ricus*, *De Wette*, *Tuch*, *Baumgarten*, *Knobel* and *Delitzsch* make Nimrod the subject, and doubtless correctly (see Ewald, *Gr.*, Eng. tr., § 481; Gesenius, *Gr.*, § 116; and comp. Mic. i.; 6.) *Sept.*, *Syr.*, *Valg.*, *Gr. Ven.*, *Saad.*, *Luth.*, *Calr.*, *Dathe*, *Havernick* regard Asshur as the nominative.

Nineveh.—We need but refer to Layard's works on *Nineveh*, and Bonomi's *Nineveh and its Palaces*.

Rehoboth.—"On the right bank of the Euphrates, at the north-western extremity of the plain of Shinah, three and a half miles south-west of Mayadin, are extensive ruins, round a castle, still bearing the name of Rehoboth" (Col. Chesney).

Calah.—Probably to be identified with Kalah Shergat. *Ps. Jon.*, *Tar. Jer.*, "Hadith;" *Sam. Vers.*, "Lachisa." Col. Rawlinson thinks this was the Larissa of the Greeks (*Comm.*, p. 17).

29. *Ophir*.—See note on 1 Ki. ix. 28.

CHAPTER XI.

1. *One language . . . one speech*.—Having intimated in the previous chapter that the earth was divided among the descendants of Noah "after their families, after their tongues," &c., the inspired writer proceeds (see note on ch. i. 27) to account for the diversity of languages and the dispersion of nations. The original

unity of languages is sustained on philological grounds by the eminent scholars Adelung, Klaproth, Abel Remusat, F. V. Schlegel, Merian, Pritchard, Lepsius, Herder, W. v. Humboldt, and Grimm. The results of their enquiries have been diligently collected by Wiseman (*Lectures on Science and Revealed Religion*, pp. 1—93), Tholuck (*Verm. Schr.*, bd. ii., 1839), and Mutzl (*D. Urgesch. d. Erdch.*, 1843).

2. *From the east.*—Eastward.

Shinar.—"In the old inscriptions Babylonia is known by no other name than that of Shinar" (Col. Rawl., *Comm.*, p. 78). *Sept.*, *Syr.* and *Arab.* in Zech. v. 11; *Onk.* on Gen. x. 10; xi. 1; xiv. 1; *Ps. Jon.* on Gen. xi. 2, and Is. xi. 11; *Targ. Jer.* and *Bereschith Rabba* on Gen. x. 10, "Babylon;" *Arab. Erp.* on Gen. xi. 2; xiv. 1, "Bagdad." Tuch (*Comm. Gen.*, pp. 3—12).

3. *Go to.*—A hortatory interrogation answering to our "come," "come now" (Nord., *Gr.*, § 693).

Brick.—The account which classical writers give of the building materials of Babylon agrees exactly with that of the Bible (Herod., *Hist.* i., 179; Strabo, 16, p. 738; Diod. Sic., 2, 7; Arr. Alex., 7, 17; Curt. Alex., 5, 1, 25), as also that of modern travellers. (See Ker Porter's *Travels*, vol. ii., p. 361; Olivier's *Voyages*, vol. iv., p. 323; Keppel's *Travels*, p. 73; Ritter's *Erdk.*, vol. xi., p. 876.)

Slime.—Bitumen, in great abundance at Hit, on the western bank of the river.

4. *Heaven.*—A hyperbolic expression. (Deut. i. 28; ix. 1; Dan. iv. 17.)

Name.—Become celebrated, renowned. (See ch. vi. 4; 2 Sam. vii. 23; Jer. xxxii. 20; and comp. Job xxx.

8.) Doubtless following the course of the river, they were induced to make the plain of Babylon their permanent abode from its exceeding fertility (Herod., *Hist.*, i., 178, 193). Rivers have ever been the highways of civilization and enterprise.

Scattered abroad.—The second reason for the erection of the tower, &c., so that by means of a common rendezvous they might be a united and dominant people. It seems evident from ch. x. 10, that Nimrod was the leader of this movement, and that his design was to aspire after universal dominion. "It is one of the peculiarities of the great despotic empires which Asia has always contained, that they can with amazing facility concentrate their power upon one single point" (Heeren, *Asiatic Nations*, vol. i., p. 384.)

5. *Tower.*—There seems good reason to believe that in the Birs Nimrod on the west of the river, we have the ruins of the tower of Babel. (Ritter, *Erdk.*, vol. xi., p. 878.) The base of this mound is 2286 feet in circumference (Rieh, *Memoir*, p. 36). Preiswerk (*Das Morgenland*, 1839. II. i.) is of opinion that the temple of Belus was not the same as the Birs Nimrod. He places the site of the former at Amram's hill, east of the Euphrates.

8. *The city.*—*Sam.* and *Sept.* add, "and the tower."

11. *Daughters.*—*Sept.* adds here as well as in verses 13, 15, 17, 19, 21, 23, 25, the phrase "and he died;" both *Sam.* add in the same places, "and all the days of — were —, and he died."

12. *Thirty years.*—*Sept.* adds, "and he begat Canaan . . . and Canaan lived an hundred and thirty years and begat Salah." After the *Sept.* Luke iii. 36. In support of this reading see Bertheau in *Kitto's Journal*, vol. ii., p. 123; against it, Lightfoot, *Op.*, vol. ii., p. 504—507.

In the following chronology there is considerable difference between the several versions. They stand thus,—

Ver. 12, for	35 years as in <i>Heb.</i> ,	both <i>Sam.</i> have	135,	<i>Sept.</i> 135.
" 13, "	403	"	303,	" 400.
" 14, "	30	"	130,	" 130.
" 15, "	403	"	303,	" 330.
" 16, "	34	"	134,	" 134.
" 17, "	430	"	270,	" 270.
" 18, "	30	"	130,	" 130.
" 19, "	209	"	109,	" 209.
" 20, "	32	"	132,	" 132.
" 21, "	207	"	107,	" 207.
" 22, "	30	"	130,	" 130.
" 23, "	200	"	100,	" 200.
" 24, "	29	"	79,	" 179.
" 25, "	119	"	79,	" 125.

28. *Ur of the Chaldees.*—The language seems to suggest a region rather than a city, and the *Sept.* "country" supports the idea. So Bertheau, Tuch, Ewald, Lengerke and Kurtz, comparing "Ur" (אור) with the Zend "vare," a region. The celebrated geographer Ritter (*Erdk.*, vol. vii., p. 320) is of the same opinion (see also *Kitto's Cyclopaedia*). Knobel (*Vollertafel*, p. 172), regarding אור-רור (comp. Gr. *ὑρος*), translates "the mountains of the Chaldeans." Delitzsch (*Die Genesis*, 1852) sustains the old opinion, and places Ur at Urfa.

29. *Ischah.*—The Jewish writers generally maintain that Ischah is but another name for Sarai. But this

seems improbable; 1. Because of ch. xi. 17; xvii. 17; xx. 12; 2. Since it would then seem strange that two different names should in the same verse be used of the same distinguished individual without explanation. Iscah was another daughter of Haran, and is here mentioned for completeness, as was Naamah (ch. iv. 22).

31. *Haran*.—The “Charrai” of the Greeks, and “Charræ” of the Romans (Ritter, *Erdk.*, vol. x., p. 243). The ruins of this town are about twenty miles S.E. by S. from Orfah (Col. Chesney, vol. i., p. 115). It lay in the direct road from the high land of Armenia to Thapsacus, the lowest ford of the Euphrates, where the younger Cyrus and Alexander crossed with their armies. The advantages of the place were such that it became the settled abode of the greater part of the family of Terah.

32. *Two hundred and five*.—Both *Sam.*, “one hundred and forty-five.”

CHAPTER XII.

1. *Lord*.—Of the Shemites (note on ch. ix. 26) Abraham was chosen, to and in whose descendants God was more especially to *reveal* himself. Hence the use of “Jehovah.”

5. *Souls that they had gotten*.—*Onk.*, “the souls that they had converted to the law in Haran.” Rather, the slaves which they had acquired; (comp. ch. xxxi. 1; Dent. viii. 18.) So Gesenius, Baumgarten, Tiele, Tuch, Knobel.

6. *Plain*.—Prop., “oak,” or rather collectively, “oak-grove” (see Dent. xi. 30). Trees were in ancient times, and especially in warm countries, frequently used for land-marks and local designations. So the oak (Gen. xiii. 18; xiv. 13; Jud. ix. 37; 1 Sam. x. 3, Heb.,) and the terebinth (Gen. xxxv. 4; Jud. vi. 11, 19).

Moreh.—The name of a person (comp. ch. xiv. 13). Under these trees Jacob seems to have hid his treasures (ch. xxxv. 4).

Canaanite . . . land.—These words “were introduced for the purpose of marking the contrast between the present and the future, the reality and the idea” (Hengst., *Pent.*, vol. ii., p. 151.) They follow one promise (ver. 3) and precede another (ver. 7). What shall be is not now. Canaanites *now* are in the land; your

posterity shall *ultimately* possess it. At the same time they seem to imply that the authority of the Canaanitish tribes was not so great as it afterwards became. The ruling chiefs, at least in many parts, were of another race. Great changes had taken place between the time of Abraham and that of Joshua.

8. *Bethel . . . Ai*.—Mentioned anticipatively. Bethel, now Beitin (see Wilson’s *Lands of the Bible*, vol. ii., p. 287; Robinson’s *Pal.*, vol. ii., p. 126). The latter writer says of the region: “It is still one of the finest tracts for pasturage in the whole land” (vol. ii., p. 128). He describes its butter and milk as being the best he had found anywhere (vol. ii., p. 127). Of Ai, the same traveller says: “The name has utterly perished; we inquired diligently after it throughout the whole region, but without finding the slightest trace” (*Pal.*, vol. ii., p. 119).

10. *Went down*.—The sacred writers are very exact in specifying ascent and descent, most probably because Palestine was a hilly country, and because journeying was generally performed *on foot*.

Fair woman.—The Asiatic races were fairer than the Egyptian, and are so represented on the monuments (Osborn, *Egypt*, p. 24). From the same monuments we learn that the female sex was in Egypt as free and unrestrained as amongst ourselves (Gliddon’s *Anc. Egypt*, p. 41; Hengst., *Egypt*, p. 213).

15. *Pharaoh*.—*Egypt.*, “P-onro,” the king (Schwartz, *Koptische Gram.*, 1850, p. 240; Peyron, *Lex. Copt.*, p. 150). “Pharaoh in the Egyptian tongue signifies a king” (Josephus, *Ant.*, viii., 6, 2). So Gesenius, Delitzsch, Kurtz, Meier. This royal title is applied, in the Bible, to at least eight different Egyptian monarchs.

20. *Had*.—Both *Sam.* add, “and Lot with him.”

CHAPTER XIII.

7. *Canaanite and the Perizzite*.—“The remark merely seems to throw light on the existing relations of the patriarchs. Had Lot and Abraham preserved the land to themselves, they would not have found themselves straitened. But the space was too narrow for them, since they were hemmed in on all sides by the native inhabitants” (Hengst., *Pent.*, vol. ii., p. 151). The Perizzites are probably added since they especially

(comp. Perazi, a rustic—opposed to the Canaanites, more especially the inhabitants of the towns. So Hengstenberg, Ewald, Kurtz) appropriated much of the pasture land to themselves.

9. *Left hand.*—*Sam. Vers.* and *Onk.*, “north,” and correctly, for the Hebrews, in speaking of what we term the points of the compass, supposed themselves to face the east. (Michaelis, *De loc. diff. rat. anticæ, posticæ, dext. sinist.*, in Pott’s *Sylloge*, vol. v., pp. 80—141.)

Right hand.—*Sam. Vers.* and *Onk.*, “south.”

10. *Plain of Jordan.*—Doubtless the great valley now called by the Arabs, El-Ghôr. Josephus calls it “the great plain.” The neighbourhood of Bethel was about equi-distant from the two extremities. Jordan, according to Benfey, an old dual form,—the double stream (*Der Ägypt. Sp.*, p. 363). See note on ch. xiv. 14.

As the garden of the Lord.—The celebrated geographer Ritter, after stating that the peculiar saltiness of the Dead Sea was not its primitive condition, goes on to say: “The Vale of Siddim might therefore in Abraham’s time have been watered, not by saline streams killing the whole vegetation, but by sweet water producing the most abundant verdure” (*Erdk.*, vol. xv., p. 767).

Land of Egypt.—Moses employs Egypt as an illustration (so Numb. xiii. 22; Deut. xi. 10—12); later writers use Palestine, Lebanon, &c.

12. *Pitched his tent.*—*i. e.*, removed his tent from place to place in the direction of Sodom.

13. *Men of Sodom.*—*Onk.*, “but the men of Sodom were wicked with their riches, and guilty with their bodies, before the Lord.”

14. *Plain.*—See note on ch. xii. 6. Both *Sam.*, *Sept.*, “oak;” *Syr.*, “oaks.”

Hebron.—Hebron was probably the oldest name of the town (Nu. xiii. 22). Its patriarchal name was Mamre, from Abraham’s contemporary; its post-patriarchal name, Kirjath-arba. Subsequently, the earliest name was the only one in use. So also the Greek Ptolemæus was soon forgotten for the old name Acco, and Ælia Capitolina and Cæsarea Philippi are now again Jerusalem and Baneas (Robinson’s *Palestine*, vol. i., p. 376).

CHAPTER XIV.

1. *Amraphel*, &c.—The order of these names is *alphabetic*. Chedorlaomer was the leader (verses 5, 9). Amraphel = Sansc., *amrapâta*, keeper of the gods (Gesenius, Benary, Lengerke). Arioch = Sansc., *aryaka*, vicerandus (Bohlen, Lengerke). It should here be observed that the events recorded in ch. xi. had not materially changed the character of the inhabitants of Shinar; and that in the expedition of the Shemite Chedorlaomer at least, the first step was made towards the fulfilment of the prediction, ch. ix., 27—29.

2. *Made war.*—This expedition was evidently made by the rulers of the great commercial nations at the head of the Persian Gulf, to repossess themselves of the more western line of commerce from Elath through the Arabah and the valley of the Jordan, and thus to have under their control the riches of Arabia as well. The forces of the eastern kings, having most probably crossed the Euphrates at Thapsacus, proceeded southward, routing the Rephaim at Ashteroth-Karnaim (now Tel Ashterah; *Journ. Geog. Soc.*, vol. ii., p. 331), the Zuzim at Ham (probably afterwards called Rabbath Ammon; Tuch, Delitzsch), and the Emim at Kiriathaim (ten miles west of Madeba; Keil, *Comm. über Josua*, p. 253). Then marching east of Mount Seir, and defeating the Horites, they took Elath on the Red Sea. Returning through Kadesh (Kades; Williams’s *Holy City*, vol. i., p. 467), they descended into the Ghor, and routed the pentapopolitan kings, and went by the east of the Dead Sea and the valley of the Jordan towards Damascus. This line of march is illustrated and sustained by that taken by the children of Israel from Kadesh through Elath to Edrei. (See map in Raumer’s *Palästina*, and his article, *Über den Zug der Israeliten Pal.*, p. 437.) It was also, as far as Elath, along the line of road subsequently constructed by the Romans, and along that now travelled by the pilgrims from Damascus to Mecca (Zimmermann, *Karte von Syrien und Palästina*, 1850).

5. *Ashteroth Karnaim.*—Ashteroth of the two horns. The original Astarte was figured with the head of a cow, with a globe between the horns. It would seem, from the names of places, that idolatry was much more common east of the Jordan and in northern Palestine, than in the central part of the country. See note on ver. 18.

Rephaims, Zuzims, Emims.—Pre-Canaanitish races, the Shas.u of the Egyptian monuments. With these

aces the Egyptians waged war for centuries. Their repeated defeats so weakened their power, that the Canaanites first defeated them, and the Hebrews subsequently overthrew them (*The Rephaim*, Kitto's *Journal* for 1851-2).

6. *El-paran*.—Elath on the Red Sea (Tuch, Knobel, Winer). From the monuments of Egypt it appears that in the reign of Thothmes III. Elath had frequent commercial transactions with Shinar and Babylon (Birch in *Trans. R. S. of Lit.*, vol. ii.).

7. *En-nishpat* . . . *Kadesh*.—Kadesh is mentioned to bring the history into relation with the later history. (Numb. xx. 14.) *Onk.*, *Targ. Jer.*, *Ps. Jon.*, "Rekam."

The country of the Amalekites.—*i. e.*, according to Schröder, Baumgarten, and Hengstenberg, the country afterwards inhabited by the Amalekites. (See ch. xxxvi. 12, where Amalek is spoken of as a descendant of Esau.) This, however, seems somewhat forced. The Arabic historians speak of the Amalekites as one of their aboriginal tribes. Abulfeda (*Hist. Antisl.*, p. 28) says that Amlik was a grandson of Shem. These people would seem to have been the Amalekites of Genesis. (Knobel, *Volkertafel*, p. 199; Ewald, *Des Volkes Israel*, vol. i., p. 335; Ritter, *Erdk.*, vol. xv., p. 132.)

Hazezon-tamar.—Afterwards Engedi (2 Chron. xx. 2). It was always an important place, not only from its abundance of water and great fertility, but because behind it was the celebrated pass of Ziz (2 Ch. xx. 16) which led towards Jerusalem.

10. *Slime pits*.—Asphalt pits. *Sept.*, "valley of salt;" *Vulg.*, "woody valley;" *Onk.*, "valley of the field;" *Sam.*, "valley of the lot;" *Syr.*, "valley of the Sodomites."

13. *Eschol*.—In Joshua the name Eschol has its geographical designation; here the party giving name to the place is described as Abraham's contemporary.

14. *Brother*.—*Sept.* and *Syr.*, "son of his brother," and so ver. 16. The word brother is here used in a wide sense for kinsman (Gesenius).

Dan.—The opponents of the Mosaic authorship very confidently refer to this verse, comparing it with Josh. xix. 47; Ju. xviii. 29, but without success. From Josephus (*Ant.*, i., 10, 1; v., 3, 1; viii., 18, 4, *Bell. Jud.*, iv., 1, 1), Eusebius, Jerome (*Onomasticon*, art. Bersabee), and *Targ. Jer.*, it is evident that Dan and Paneas were not two names for the same place, but different towns four miles apart,—the one at the western and the other

at the eastern source of the ancient Jordan. "There is scarcely," says Dr. Robinson, "a fact in ancient topography which seems to stand out more clearly and prominently than the distinction, both in name and position, between the places Dan and Paneas." (*Bib. Sac.*, vol. iii., p. 211.) The former of these towns, anciently called Laish or Leshem, lying in the valley towards Beth-rehob (Jud. xviii. 29), now styled Tel el-Kadi, (Kadi=Dan, judge; Wilson's *Lands of the Bible*, vol. ii., p. 172.) was the one taken by the Danites (Ritter, *Erdk.*, vol. xv., p. 209—218). The river which has its source here is now called Nahr ed-Dhán. The latter, styled by the Greeks Paneas, by the Arabs Banias, and by the Crusaders Belinas, was most probably the Dan of Genesis. Belinas=Ba'al-Ja'an=Dan-Ja'an, 2 Sam. xxiv. 6. (Movers, *Die Phönizier*, vol. i., p. 533; Fürst, *Handwörterbuch*, 1852, p. 303.) This Dan would be on the line of road. In subsequent times there was a military road from Paneas to Damascus (Josephus, *Bell. Jud.*, iii., 18; Ritter's *Erdk.*, vol. xv., pp. 172, 202).

15. *Hobah*.—Now Hoba, a village between two and three miles north of Damascus (F. v. Troilo's *Reisebeschr.*, p. 584; Zimmermann's *Karte von Syrien und Palästina*, sect. ii.; Ritter's *Erdk.*, vol. xv., p. 177).

17. *Valley of Shaveh*.—Probably the same as the Kedron valley in the vicinity of Jerusalem, 2 Sam. xviii. 18). Josephus (*Ant.*, vii., 10, 3) speaks of the king's dale as being two furlongs from the metropolis. (Ritter's *Erdk.*, vol. xv., p. 600; Kraft, *Topog. v. Jerus.*, p. 88; Kurtz, *Geschichte des Alten B.*, p. 113; Williams's *Holy City*, vol. ii., p. 450.) If so, the king of Sodom may have ascended from the Dead Sea by the Wady en-Nár.

18. *Melchizedek*.—*Ps. Jon.*, *Targ. Jer.*, "Shem." Josephus, "a ruler (*ἡγεμόνης*) of the Canaanites." Melchizedek was probably the recognized head of the tribes of southern Palestine, chieftain of the pre-Canaanitish races, and acknowledged, to some extent at least, by such of the Canaanites as had already settled in the south of the land. As such, in virtue of a sacred pre-existing right, acknowledged by all parties present, he received "a title of all" through the hands of Abraham (Miss F. Corbaux). In name, office, person, and residence this priestly king was a striking type of our blessed Lord, "a priest for ever after the order of Melchizedek" (Heb. v. 6, &c.). "He was," as Kurtz well says, "the last remaining flower of a passing development;

Abraham, the germ and commencement of a new, more promising, and hopeful one." Hence the greeting and the blessing between the parties are peculiarly significant.

Priest of the Most High God.—The union of the priestly and kingly dignity was by no means uncommon in very ancient times. (Virg., *Æn.*, iii., 80; Crenzer's *Symb.*, vol. iv., p. 405—408.) Melchizedek "refreshed a wearied and famished army with royal liberality; but because he was a priest, he blessed, by the rite of solemn prayer, the first-born Son of God and the Father of the Church." (Calvin, *Com.* in loc.) The piety of this great and good man proves that at that early period men had not altogether lapsed into idolatry. It would seem that the central and western tribes (ch. xx. 3—6; and comp. Abraham's intercourse with Aner, Eschol, and Mamre, Amorites, with Gen. xv. 16) were far less corrupted than the inhabitants of the Vale of Siddim, probably because the latter had for several years been in close connexion with the luxurious and idolatrous nations at the head of the Persian Gulf.

Salem.—Probably Jerusalem. So most modern critics: among them Gesenius, Tiele, Hitzig, Winer, Schröder, Kurtz, Krafft, Hengstenberg, Ritter, and Knobel. The reasons for this opinion may be thus stated: 1. The testimony of the Bible (Ps. lxxvi. 2; and comp. Ps. ex. 4), and ancient Jewish tradition (*Onk.*, *Ps. Jon.*, *Targ. Jer.*, *Joseph.*). 2. Jerusalem lay on the road from Damascus to Hebron, where Abraham was then residing (Winer, *Realwört.*, vol. ii., p. 539; Conybeare and Howson's *Epistles of St. Paul*, vol. i., p. 92). 3. The typical relations between Melchizedek and our Lord are so numerous and instructive that we seem to require in addition to name, office, and person—locality. 4. Under the supposition that Salem is Jerusalem, it is easy to see why the king of Sodom went to meet Abraham there. Not only was the division of the spoil to be made in the presence of the great chieftain who received a tenth, but the point was gained from which Lot and the other captives, separating from Abraham, would return to Sodom with the king. Whereas it is most improbable, as Winer says, that the king of Sodom would go out half way to Damascus to meet the patriarch, when, on this supposition, Abraham was travelling along the Jordan to Sodom. 5. The narrative seems to imply that some important point in the journey back was reached. The language is not, "while returning," but

"after his return" (צָמַח). This agrees best with our opinion, that that spot was reached where the necessary partition was made, and from which the departure of all to their respective abodes took place. 6. This name—Salem—seems to have been that by which Jerusalem was in very early times known to the Egyptians. "There is monumental evidence," says Miss F. Corboux, "that Shalem still bore its original name in the time of Rameses III., up to the fifth year of his reign, when the submission of the 'Shalam-u-na' and of several Philistine cities are recorded as among his greatest triumphs." This erudite lady styles "Shalem, the great metropolis of the Rapha nations." Other reasons might be given. It does not militate against this view that the city was afterwards called Jehus. The power of the pre-Canaanitish tribes being broken, the Jebusites obtained possession of it, and gave it their own name. In fairness it should be stated that the eminent scholars, Ewald, Tuch, Thenius, and Kitto regard this Salem as the same with the Salim mentioned Jno. iii. 23 (but see Knobel, *Com.*, p. 137), which lay eight miles south of Sythopolis.

20. *He gave him.*—*i. e.*, Abraham gave him (Heb. vii. 2).

CHAPTER XV.

1. *Exceeding great reward.*—*Sept.*, "thy reward shall be exceeding great;" both *Sam.*, "I will multiply thy reward exceedingly."

Word of the Lord.—"God is not wont to dazzle the eyes of his people with bare and empty spectres; but in visions, the principal parts always belong to the word" (Calvin).

Fear not.—Why this? Abraham had returned victorious and with honour. Probably he feared that Chedorlaomer and his allies would come again with greater forces, and that he would be exposed to the envy of his neighbours in consequence of his recent display of power.

2. *Go childless.*—*Sept.*, "I am being let go" (comp. Luke ii. 29); *Ps. Jon.*, "seeing I depart out of the midst of this world."

Steward of my house.—*Sam.*, *Theod.*, *Vulg.*, "son of the overseer of my house;" *Onk.*, *Ps. Jon.*, *Arab. Exp.*, *Saad.*, "son of sustentation of my house," *i. e.*, my steward; *Gr. Venet.*, "adopted son." Gesenius, Tiele,

Fürst, Baumgarten, De Wette, Tuch, Kurtz, Knobel, "son of possession," *i. e.*, heir. This is most probable.

Damascus.—But how could Eliezer be a Damascene, and at the same time a home-born slave of Abraham? There are many replies, none of them altogether satisfactory. The most probable are these:—either that, although born in his house, Abraham, wishing to give prominence to Eliezer's foreign origin, states his *parentage*; or, that the Hebrew expression, "son of my house," does not mean a slave at all, but a member of the family—a relative.

5. *Stars.*—With what peculiar feelings must Abraham ever after this have looked at the heavenly bodies!

9. *Three years old.*—*Onk.*, *Beresith Rabba*, "three heifers," &c.; *Ps. Jon.* correctly, "three years old."

10. *Divided.*—A solemn mode of ratifying a covenant (comp. Jer. xxxiv. 18). Traces of it are found among the Greeks and Romans (*Plut.*, *Quest. Rom.*, c. 111; *Livy*, xl., 6), and among the Chaldæans (*Eph. Syr.* on Gen. xv.; *Lassaulx*, *Über den Eid bei den Griechen*. 1844).

11. *Drove them away.*—*Ps. Jon.*, "An idolatrous race descended, who are likened to an unclean bird, to prey upon the riches of Israel; but the merit of Abraham protected them." *Rashi* describes this as being emblematic of the various attacks the descendants of Abraham should be exposed to, and the protection that would be afforded.

13. *Four hundred years.*—See note on Ex. xii. 40.

Scree them.—*Sept.*, "enslave them;" *Vulg.*, "subject them to servitude."

15. *In peace.*—"Although deprived of the possession of the land, yet Abraham should not be wanting in the essential elements of quiet and joy" (*Calvin*). Even a heathen poet could call conscience the nurse of old age.

16. *Fourth generation.*—The Hebrews seem, in the times of the judges and the kings, to have reckoned a generation at from 30 to 40 years; but in the age of the patriarchs it would appear to have been fixed at 100 years.

Not yet full.—The property which lengthened possession gives is here recognized, and nothing but sin alienates it.

17. *Smoking furnace.*—A symbol of the Divine presence viewed in its *punitive* aspect (comp. Is. xxxi. 9; *Mal.* iv. 1; *Ps.* xxi. 8, 9).

18. *River of Egypt.*—Most probably the Nile, *i. e.*, the most eastern mouth. A general description of the Promised Land, the more precise and accurate boundaries not being yet given because not needed.

21. *Jebusites.*—This enumeration of ten tribes (in ver. 16 only one) indicates the extent of the promised possession, and amplifies God's grace and power.

CHAPTER XVI.

1. *An Egyptian.*—Comp. ch. xii. 16. *Gesenius* says, the name Hagar (flight) was perhaps given from the circumstances of her subsequent history.

3. *Ten years.*—Abraham was now 85, Sarah 75 years of age.

5. *My wrong.*—*i. e.*, the wrong done me. You are the cause and ought to redress the wrong. *Sept.*, "I am injured by thee;" *Onk.*, "I have a complaint against thee;" *Sam. Vers.*, "My oppression be on thee;" *Targ. Jer.*, "My judgment and abuse are delivered into thine hand." You are to blame. Just so did Eve try to lay the blame of her sin on Adam. So true to nature is God's word.

7. *Angel of the Lord.*—See note on ch. xviii. 22.

Way to Shur.—*Onk.* and *Ps. Jon.*, "Chagra;" *Syr.*, "Godor," probably for Goror (*Gerar*), (comp. *Eph. Syr.* on ch. xx. 2; and see *Tuch*, *Comm.*, p. 335); *Joseph.*, "Pelusium." The Desert of Shur, which lay eastward of Egypt (*Gen.* xxv. 18; *1 Sam.* xv. 7) corresponds almost entirely with the Desert el-Dschefar of the Arabic geographers, as does the wilderness of Paran with the modern Tih-beni-Israël. The Arabs carefully distinguish between these two deserts. The former belongs to Egypt, and stretches from the coast of the Mediterranean to the edge of the Desert et-Tih. Thus the Egyptian woman was returning to her own land by the caravan route, which led through this desert. *Plutarch* describes the road as leading through deep sand and a waterless country (*Vit. Ant.*, p 916; *Ritter*, *Erdk.*, vol. xii., p. 6).

11. *Affliction.*—*Sept.*, "hath heeded thy tribulation;" *Onk.*, "hath received thy prayer;" *Ps. Jon.*, "thine affliction is revealed before the Lord."

12. *Wild man.*—*Lit.*, "wild-ass man;" *Sept.*, "a wild man;" *Onk.*, "wild ass among men." The onager or wild ass is of surpassing swiftness, and is, according to

the Arabs, perfectly untameable (Ker Porter's *Travels*, vol. i., p. 459; and comp. Job xxxix. 5—8). As such it is, in its habits and abode, admirably descriptive of the Bedouin Arabs. "They have roved like the moving sands of their deserts; but their race has been rooted while the individual wandered. That race has neither been dissipated by conquest, nor lost by migration, nor confounded with the blood of other countries. They have continued to dwell in the presence of all their brethren, a distinct nation, wearing upon the whole the same features and aspects which prophecy first impressed upon them" (Davidson *On Prophecy*, p. 493).

13. *Thou God seest me.*—"Thou art a God of visibility," *i. e.*, suffering Thyself to be seen.

Secth me.—"Do I then here see after the vision?" *i. e.*, Am I permitted to live after having seen God? So Gesenius, Tuch, Knobel, &c. *Sept.*, "for I have plainly seen him that appeared unto me;" *Onk.*, "Lo, I begin to see after that He appeared to me;" *Syr.*, "Behold, I have seen a vision, after He saw me;" *Pg. Jon.*, "Lo, here is revealed the glory of the Divine Majesty."

14. *Beer-lahai-roi.*—"Well of life of vision," *i. e.*, of life after a vision of God (comp. Ju. vi. 22). So Gesenius, &c. The site of this well has lately been discovered by Mr. Rowlands. Its present name is *Moi-láhhi* (*moi*, *water* = beer, *well*). It lies about twelve miles from Kadesh, on the great road from Beer-sheba to Jebel-es-Sar. Near it is a ruin now styled Beit Hagar (house of Hagar). (Williams's *Holy City*, vol. i., p. 465; Ritter's *Erdk.*, vol. xiv., p. 1086.)

CHAPTER XVII.

1. *Almighty God.*—El Shaddai. Both words indicate power. They together point to God's ability to accomplish with the greatest ease all that He has promised, however difficult that may appear to His creatures. The study of the names applied in Scripture to God is very important.

5. *Abram, Abraham.*—Abram, "father of exaltation." Abraham, "father of multitude." (See note on ch. iii. 20; and comp. Is. lxii. 2; Rev. iii. 12.)

10. *Circumcised.*—There is some doubt as to whether this rite originated with this command, or was practised before. From the language of the passage before us, it appears probable that it was now but appropriated and

sanctioned as the external sign of the covenant relations between God and his chosen people. Nowhere afterwards is it enjoined anew, but rather presupposed (comp. Ex. xii. 44, 48; Lev. xii. 3). This view is sustained from a comparison of the command before us with the institution of the Passover (Ex. xii.), a new rite altogether. In the latter case, all particular directions requisite are minutely given. We know it was practised by the Ethiopians, Egyptians, Phœnicians, South Sea Islanders, and others, who can hardly be supposed to have borrowed this painful rite from the Hebrews, especially since it was observed, at least by the Egyptians, long before the time of Joseph. (Wilkinson's *Anc. Egypt*, vol. v., p. 317, 318; Michaelis's *Laws of Moses*, book iv., ch. iii., p. 1, art. 184—186; Wimer's *Realwörterbuch*, vol. i., pp. 156—161.) "There is no copying of Pagan institutes, and introducing them, with their Pagan errors attached, into the worship of God; but symbols, which were used in these institutions and profaned to idolatrous ends, are set in new combinations, purged of their profane ideas, and made to point to God and holiness" (*Brit. and For. Ev. Rev.*, no. iv., p. 147).

14. *Is not circumcised.*—*Sept.* and both *Sam.* add, "on the eighth day."

15. *Sarai . . Sarah.*—The etymology of "Sarai" is obscure. Ewald, whose opinion Gesenius approves, explains it "contentious, quarrelsome." First renders it, "tyrannical." God gives the *name* before the *thing signified*, as a support to weak faith.

16. *Will bless her.*—*Sept.* and *Vulg.*, "him," *i. e.*, Isaac. *She shall be*, &c.—*Sept.* and *Vulg.*, "he shall be nations."

Of her.—*Sept.* and *Vulg.*, "of him."

17. *Laughed.*—*Onk.*, "rejoiced;" *Tar. Jer.*, "marvelled."

22. *And God went up.*—*Onk.*, "And the glory of the Lord went up;" *Sam. Vers.*, "And the Angel of God went up."

25. *Thirteen years old.*—This is the age at which the descendants of Ishmael are circumcised to this day.

CHAPTER XVIII.

1. *The Lord appeared.*—A general statement followed by a more particular account.

Plains.—See note on ch. xii. 6. Here Abraham seems

to have resided during the greater part of his sojourn in the land of Canaan.

3. *My Lord*.—*Onk.*, "Jehovah;" *Arab.*, "God."

In thy sight.—Both *Sam.*, "in your eyes;" and so throughout the verse, using the plural.

5. *Comfort ye*.—Lit., "strengthen your hearts."

Hence bread is called the staff of life (comp. Is. iii. 1, and see Pliny, *Ep.*, i., 9). *Sept.*, "eat."

6. *Three measures*.—"Three *seahs* of meal." Boeckh (*Metrolog. Untersuch.*, pp. 259, 278) makes the ephah 1993·95 Paris cubic inches, and consequently the *seah* 664·65. Three *seahs* = one ephah = $1\frac{1}{2}$ English bushel. Thienius, however, (*Die Althebr. Längen-und Hohlmasse*, pp. 50—61.) affirms that the old Hebrew *seah* contained only 338·13 Paris cubic inches. Three *seahs*, according to him, held 1014·39 of such cubic inches.

8. *Butter*.—Cream (*Winer's Realwörterbuch*, vol. ii., p. 95).

Did eat.—*Josephus*, *Ps. Jon.*, *Jarchi*, *Kimchi*, "made a show of eating."

10. *Time of life*.—*Gesenius*, *Tuch*, *Schröder*, *Knobel*, "next spring;" *Rashi*, *Aben Ezra*, *De Sola*, *v. Gerlach*, *De Wette*, "about this time next year;" *Onk.*, "according to the time when ye shall be alive;" *Ps. Jon.* adds, "next year;" *Persian*, "according to the times of the birth;" *i. e.*, at the end of nine months.

21. *I will know*.—*Onk.*, "but if they repent, I will not take vengeance;" *Sam. Vers.*, "I will repay."

22. *Went toward Sodom*.—Perhaps along the valley now called Wady Khuberah. The valley in question went as far as the neighbourhood of Abraham's residence. He did not discover the destruction of the cities of the plain by an earthquake. If the valley was made by this catastrophe, surely Mamre must have felt it—and fearfully too. But see note, ver. 25.

Stood yet.—*Onk.* adds, "in prayer before the Lord."

LORD.—From a comparison of the following passages, ch. xvi. 7, 11, 13; xviii. 14, 17; xix. 24; xxi. 17, 18; xxii. 11, 13, 14; xxxi. 11, 13; xxxii. 25—30; Ex. iii. 2, 4, 6, 14—16; xxiii. 20—23; xxxii. 34; Josh. v. 14; vi. 2; Jud. vi. 11, 14, 15, 18, 22; xiii. 3, 6, 21, 22, &c., it is evident that in them the names Jehovah and Angel of Jehovah are used interchangeably. This Angel-Jehovah is then "the Mediator in all the relations of God to the world and the human race; who, even before He became man in the person of Christ, was in all ages the light of the world, and to whom especially the whole direction

of the visible theocracy belonged." (Hengst., *Christ.*, by Keith, vol. i., pp. 164—187; Pye Smith's *Messiah*, third edition, vol. i., sect. 33; and especially the masterly treatise of Kurtz, *Der Engel des Herrn*, in *Tholuck's Lit. Anzeiger*, 1846, nos. 11—14.) In support of the same views, Sach, Ebrard, Schröder, and Delitzsch have written. Among the ancient Jews, the Angel of God—the Metatron, is described as being no created personage, but the Shekinah Himself—the visible Revealer of God, united with the Most High by oneness of nature. He is styled the Lord of all created things, the prince of kings, the prince of rulers, the prince of the high, exalted, numerous and glorious chiefs in heaven and on earth. (*Menschen, N. T. ex Talmude Illust.*, pp. 701—739; Edzardi, *Traet. Berach.*, p. 232.)

23. *Drew near*.—*Ps. Jon.*, "and Abraham prayed and said."

24. *City*.—*i. e.*, Sodom, specified because Lot resided there.

29. *I will not do it*.—*Onk.*, "I will not make an end of it;" *Sept.*, both *Sam.*, *Syr.*, and *Vulg.*, "I will not destroy it."

CHAPTER XIX.

2. *My lords*.—*Onk.*, *Ps. Jon.*, "my masters."

11. *Blindness*.—*Onk.*, "fatuity of sight;" *Syr.*, "illusions."

14. *Married*.—*Sept.*, "had taken;" *Onk.*, "were about to take."

15. *Which are here*.—*Sept.*, "which thou hast;" *Onk.*, "which are found faithful with thee."

20. *Is it not a little one?*—Afterwards called Zoar (little) from this circumstance. *Targ. Jer.*, "it is little, and its sins are little."

25. *Overthrew those cities*.—Until recently it was supposed that the Jordan, prior to the destruction of the cities of the plain, emptied itself into the Red Sea. This however, is now justly regarded as improbable. For, 1. The Dead Sea is more than 1300 feet lower than the Mediterranean. Russegger and Bertou make the depression 1300 Paris feet by barometer; Lieut. Symonds 1312·2 English feet, and Com. Lynch above 1300 feet by triangulation. 2. The Red Sea is, according to the French engineers, 39 feet above the Mediterranean, thus making the Dead Sea 1351 feet lower than the

first-mentioned sea. 3. The Wady el-Arabah, between the Dead Sea and the Gulf of Akaba, is, according to Schubert, at the water-shed, 525 feet above the Gulf itself, from which spot the streams *flow northward* to the Dead Sea. 4. "The great depression of the whole broad Jordan-valley, and of the northern part of the Arabah, the direction of its lateral vallies, as well as the slope of the high western descent towards the north, all go to shew that the configuration of this region, in its main features, is coeval with the present condition of the surface of the earth in general." (Robinson's *Pal.*, vol. ii., p. 602.) There seems, with the information we at present possess, to remain no other supposition than that of Dr. Robinson, that there was in the most ancient times a sea, though smaller than the present one, and that the cities of the plain were situated in what now constitutes the southern part of the sea. The reasons for this latter supposition are, 1. The extraordinary fact that the bottom of the sea consists of two submerged plains, an elevated and a depressed one; "the former averaging *thirteen*, the latter about *thirteen hundred* feet below the surface" (Lynch, last edition, p. 252). 2. The presence of asphaltum, only found, according to the Arabs, in the southern part of the sea, and rising up even there from the bottom. "The sea," says Josephus, "in many places sends up black masses of asphaltum" (*Bell. Jud.*, iv., 8, 4; *Diod. Sic.*, ii., 48. With this comp. ch. xiv. 8, 10—12). 3. The situation of Zoar (comp. ver. 20) at the mouth of the Wady Kerak, which empties itself into the small bay formed by the peninsula (Robinson's *Pal.*, note 34; Ritter's *Erdk.*, vol. xiv., p. 108). 4. The features of the region. "Even to the present day, more living streams flow into the Ghor at the south-end of the sea, from Wadys of the eastern mountains, than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered through these streams, and by the many fountains, than any other district throughout the whole country" (Robinson). See note on ch. xiii. 10. The supposition that there was at the time of the destruction of Sodom and Gomorrah a *break-down* in the bed of the Jordan which has thus formed the Dead Sea, and prevented the river from emptying itself as formerly into the Gulf of Akaba, seems without foundation; for then the sinking of the bed of the river must have extended so far north as to include the Lake of Tiberias, which is nearly 700 feet

lower than the Red Sea. Now Lynch tells us that the tributaries to the Jordan in the neighbourhood of the lake flow into the river with an even current, *i. e.*, without any *break-down* at their mouths. (See also Al. v. Humboldt's *Central-Asien*, b. i., th. ii., p. 545; Ritter's *Erdk.*, vol. xv., p. 770.) Besides, such an earthquake must have convulsed all the neighbouring country, but no such convulsion took place. Zoar remained, though so near, and Abraham only learned that the threatened punishment had fallen by *beholding the ascending smoke*. (Dr. Wilson's *Lands of the Bible*, vol. i., p. 286.)

It now remains but to account for the manner in which the superfluous waters of the Dead Sea escape. Like the Caspian, it has no outlet. Dr. Shaw tells us that the Jordan discharges daily, on an average, 6,090,000 tons of water into the Dead Sea. Now Dr. Halley says that sea water evaporates at the rate of 6,904 tons per square mile. This would give about 4,000,000 as the evaporation of the Dead Sea. But from the peculiar depression of that sea, and its cauldron-like form, evaporation goes on there to an unparalleled extent, as many travellers testify (Rob., *Pal.*, vol. ii., p. 239). An approximation to truth is all that such calculations furnish, but this is enough.

26. *Pillar of salt*.—Having been struck dead, Lot's wife seems to have been encrusted over with saline matter evolved by the fearful judgment. Dr. Kitto illustrates this account by referring to the testimony of Aventinus, who states that, in his time, about fifty people with their cows were, in Carinthia, destroyed by suffocating saline exhalations, which arose out of the earth immediately upon the earthquake of 1348. They were, says the authority, by this reduced to saline statues or pillars.

28. *Furnace*.—It is evident from this account that the combustible matter of the Vale of Siddim had been ignited by the fire from heaven, and that it continued to burn for some time. Probably this conflagration was accompanied by volcanic action, of which there are many traces in the whole region. The result seems to have been that the vale was engulfed, and then covered with the waters of the sea.

30. *Cavern*.—Caves abound in Palestine. They are very common in limestone rocks (Ansted's *Geology*, vol. ii., pp. 134, 523). The original inhabitants of Idumæa, the Horites, were, as their name imports, dwellers

in caves. Jerome (*Comm. on Obad.* v. 6) states that in his time the whole region of the south, from Eleutheropolis to Petra and Aila, abounded in caves, to which the inhabitants resorted in the season of intense heat.

37. *Moab* . . . *Ben-ammi*.—*Sept.* adds, "saying, From my father," "saying, Son of my kindred." As these nations are frequently mentioned in sacred history, the inspired writer here gives an account of their origin. Without this account subsequent statements would not be so well understood.

CHAPTER XX.

1. *Journeyed*.—This removal has probably some connexion with the fearful destruction of the cities of the plain, which would render the neighbourhood anything but desirable. See note on ch. xix. 28.

Gerar.—This site has recently been discovered by Mr Rowlands. "We," says he, "had heard of it at Gaza, under the name of Joorf el-Gerar (the rush or rapid of Gerar), which we found to be three hours S.S.E. of Gaza.....Near Joorf el-Gerar are traces of an ancient city, called Khirbet el-Gerar (the ruins of Gerar). Our road beyond, to Khalasa, lay along a plain, slightly undulating. This plain must have been 'the land of Gerar'" (Williams's *Holy City*, vol. i., p. 464; Ritter's *Erdbk.*, vol. xiv., pp. 1084, 1085).

2. *Abimelech*.—A name of dignity common to the Philistine kings of Gerar (comp. ch. xxvi. 8; Ps. xxxiv. heading, with 1 Sam. xxi. 10). The name "father of a king" probably refers to the *hereditary* descent of the crown among the Philistines of Gerar (Hengst., *Psalms*, vol. i., p. 534).

7. *Prophet*.—The first time the word is used in the Bible. It means, says Hengstenberg, "God-spoken;" the nature of prophecy being a divine address. In ch. xv. we are told that Abraham received such addresses in both the forms peculiar to prophecy, *vision and dream* (Hengst., *Ps.*, vol. iii., p. 260).

11. *Surely*.—*Syr.*, *Vulg.*, *Arab.*, "perhaps."

Wife's sake.—A difficulty is felt here arising from Sarah's age. When exposed to a similar danger (ch. xii. 14) she was sixty years old. At this time she was ninety. It should be remembered, however, that the duration of life was then about twice as long as it now is. Sarah herself died at the age of 127, Abraham at

that of 175, Terah at 205; besides Moses had previously declared that, when sixty years old, she was a person of singular beauty.

13. *God caused me to wander*.—*Sept.*, "God brought me out;" *Onk.*, "when the people wandered after the works of their hands, the Lord brought me to his fear." The verb in the Hebrew is plural. "Its use," says Hengstenberg, "is prompted by the earnest desire to indicate the boundless riches of the divine nature." (Hengst., *Pent.*, vol. i., p. 344.) Comp. ch. xxxv. 7; Deut. iv. 7; 2 Sam. vii. 23, &c.

14. *Took sheep*.—*Sept.*, "took a thousand didrachms and sheep;" *Sam. Text.*, "took a thousand pieces of silver and sheep."

15. *My land is before thee*.—"Abraham had before received provisions and gifts in Egypt; but with this difference, that whereas Pharaoh had commanded him to depart elsewhere, Abimelech offers him a home in his kingdom" (Calvin). See note on ch. xiv. 18.

16. *Thousand pieces of silver*.—Prob. shekels. *Sept.*, "didrachms;" *Onk.*, "sil'in,"—a word used in the Targums for "shekel." Boeckh (*Metrol. Untersuch.*, c. vi., § 3) makes the Hebrew holy shekel = the Babylonian and Ægæan didrachm = 224.590 English grains troy. This agrees well with the weight of the Maccabean shekels, which, though worn, contain 215—229 grains. The holy shekel would then be about equal to our half-crown.

He is to thee.—Prop., "it is to thee;" *i. e.*, the silver. So *Sept.*, *Vulg.*, *Arab.*

Covering of the eyes.—*i. e.*, a propitiatory gift. To cover the eyes by means of a present is equivalent to *placate, appease*; the fault being seen no more. So ch. xxxii. 20. "I will appease him with the present," is literally "I will cover his face." Hence also to "cover sin" is to pardon, see it no more (Ps. xxxii. 1; lxxxv. 2). So *Sept.*, "penalty, compensation" (τιμή); *Targ. Jer.*, "a gift;" *Mendelssohn*, "a satisfaction." This view is supported by Gesenius, Schumann, Schröder, Fürst, Biesenthal, Tiele, Davidson, Delitzsch, Knobel, &c. Others think that the word means a veil, which Sarah should wear as a married woman. So Michaelis, Rosenmüller, De Sola, Bush, v. Bohlen. So *Vulg.*, "veil." But this seems improbable, for, 1. It cannot be shewn that only married women wore veils at that early period (comp. ch. xxxviii. 14—19; Hengst., *Egypt*, p. 213). 2. It is plain from the narrative that

Abimelech did not mean to reprove Sarah, but to do her honour and make her compensation.

Reproved.—Prop., “had justice done her” (Davidson, De Wette, Tuch, Fürst, Knobel). Such a public vindication was the more desirable, from Abraham’s lengthened stay with the Philistines (ch. xxi. 34).

17. *Bare children.*—*Onk., Ps. Jon.,* “obtained ease.”

CHAPTER XXI.

1. *Lord.*—Very appropriately is “Jehovah” used here. See note, ch. xii. 1.

Visited.—*Onk. and Syr.,* “remembered.”

Spoken.—“There is a great emphasis in the repetition, ‘The Lord did unto Sarah as he had spoken.’ For he thus retains his readers, as by laying his hand upon them, that they may pause in the consideration of so great a miracle” (Calvin).

6. *God hath made me laugh.*—*Onk.,* “joy hath God made for me;” *Syr.,* “great joy hath God made for me;” *Arab.,* “now hath God made joy.” The sense of the passage seems to be this: “That at which I formerly laughed with distrust and unbelief has now been so ordered by God that it has become to me, and all around me, the subject of heartfelt joy.”

Laugh with me.—*Sept., Onk.,* “rejoice with me;” *Ps. Jon.,* “be astonished with me.” Hengstenberg supports the latter.

7. *Children.*—The plural is sometimes used for the singular when it is not important to be definite. Here the simple fact of Sarah’s becoming fruitful is made prominent, and more strikingly so by the use of the plural.

8. *Weaned.*—Probably at three years of age (1 Sam. i. 22—24; 2 Chron. xxxi. 16; 2 Maccabees vii. 27). In India the period is the same. It is customary in the East to celebrate with a feast this first step of a child towards its independent existence.

9. *Mocking.*—*Sept., Vulg.,* “playing with Isaac, her son;” *Onk., Gr. Venet.,* “playing.” “Isaac, the object of holy rejoicing, serves him as a butt for his unholy merriment, his profane jesting. The little helpless Isaac a father of nations! Unbelief, envy, pride upon carnal grounds of pre-eminence, were the motives of his conduct” (Hengst., *Pent.,* vol. i., p. 285). Ishmael was now seventeen years old, and seems to

have given way to malignant passion on the occasion of the “great feast” (ver. 8). For many years he had been Abraham’s only son, and doubtless felt chagrined and envious at the honour paid to the child who was now to dispossess him (comp. Gal. iv. 29). The Jewish tradition on the subject is given in Bereschith Rabba, 53, 15.

13. *Nation.*—Both *Sam., Sept., Syr., Vulg.,* “a great nation.”

14. *Bottle.*—Water-skin. “When the animal is killed,” says Sir J. Chardin, “they cut off its feet and its head, and then draw it in this manner out of the skin, without opening its belly. They afterwards sew up the places where the legs were cut off, and the tail, and when it is filled, they tie it about the neck. The Arabs and the country people of Persia never go a journey without a small leather bottle hanging by their side.” See also *Mishna. tr. Cholin,* ix., 3; Robinson’s *Palestine,* vol. i., p. 342; vol. ii., pp. 163, 276.

Putting it on her shoulder.—Parenthetical. “Gave to Hagar (putting them on her shoulder) and the lad.” In his conduct to Hagar and Ishmael, Abraham has been much blamed, but certainly without ground. It is evident he was grieved to act as he did (ver. 11), but he had the divine command for so doing (ver. 12). It does not seem that Ishmael was excluded from intercourse with his father’s family. The contrary appears to have been the case (ch. xxv. 9).

Wilderness of Beersheba.—The desert to the south of Beersheba (Robinson’s *Palestine,* vol. i., pp. 299, 300). Beersheba is here probably spoken of anticipatively.

19. *Opened.*—*Sam. Vers.,* “enlightened.” “Since Moses says that the eyes of Hagar were opened, and not that the earth was opened or dug up, I rather incline to the opinion that, having been previously astonished with grief, she did not discern what was plainly before her eyes” (Calvin). She was enabled to see what she had not seen before (comp. Numb. xxii. 31; 2 Ki. vi. 17; Lu. xxiv. 31).

20. *Archer.*—*Sam.,* “a skilful archer.” The descendants of Ishmael were also celebrated for their skill in the use of the bow (Is. xxi. 17).

21. *Wilderness of Paran.*—The modern Tib-beni-Israel (see note on ch. xvi. 7).

22. *Phicol.*—“Mouth of all,” *i. e.,* all-commanding. Apparently like Abimelech, a name of office or honour (comp. ch. xxvi. 26). The presence of this important

officer with the king seems to intimate that the following agreement was not a *private* compact but a *public* treaty.

God is with thee.—De Sola remarks that Abimelech had observed three remarkable instances of divine interposition in favour of Abraham. 1. The defeat of the four kings. 2. The twofold deliverance of Sarah. 3. The miraculous birth of Isaac. He was also probably acquainted (ver. 23) with the tenor of the promises made to Abraham.

24. *I will swear.*—The Hebrew verb means literally, “to beseech,” *i. e.*, to make binding by *seven* solemn promises or pledges—to swear (Meier, *Wurzelwörterbuch*, p. 103). “Thus worthily does the first chapter in the history of treaties open” (Kitto).

25. *Well of water.*—“The anxiety of the Philistines about the wells dug by Abraham arose from the apprehension that, by the formation of such wells, he would be understood to create a lien in the lands in which they lay, and would acquire an indefeasible right of occupation or rather of possession. . . Hence also their care, when Abraham afterwards left their part of the country, to fill up the wells which he had dug; and hence also the renewed and bitter strife with Isaac, when he, on arriving there, proceeded to clear out these wells and to dig new ones himself” (Kitto’s *Pict. Hist. of Pal.*, p. 61).

31. *Beer-sheba.*—“Well of the oath.” So Sept., Vulg., Josephus. See note on ver. 24. Now Bir es-Seba. Dr. Robinson describes the water of the two wells there as being both pure and sweet, and in great abundance. Dr. Wilson says that the country in the neighbourhood is “decidedly pastoral in its aspect and undulating in its form.” For the history of Beer-sheba, Ritter (*Erdk.*, vol. xiv., pp. 105, 106, 921, 922, &c.) supplies ample materials.

33. *Grove.*—Sept., “field;” Vulg., *Aq.*, *Gr. Venet.*, “grove;” *Ps. Jon.*, *Targ. Jer.*, “a paradise;” *Onk.*, *Syr.*, *Arab.*, “a tree.” Properly the Hebrew *eshel* is the *tamarisk orientalis*, the *atl* of the Arabs (Forsk., *Flora*, pp. 56, 64). Here the word is probably used collectively for a tamarisk grove. “It hence appears,” says Calvin, “that more rest was given to Abraham after the covenant was entered into, than he had hitherto enjoyed, for now he begins to plant trees.” It would seem, however, that his object was a religious one. Groves were among the first temples of mankind. There were trees at Moreh (ch. xii. 6, 7) and at Mamre (ch. xiii. 18); as there appear to have been none at Beer-

sheba, he planted them. This was evidently a pre-Mosaic usage, since, in consequence of its subsequent perversion, it was, in the Levitical law, denounced (Deut. xvi. 21).

34. *Many days.*—Mentioned, it would seem, in order to shew that the amicable relations between Abraham and Abimelech were solemnly maintained.

CHAPTER XXII.

1. *Tempt.*—Prop., “tried, proved” (comp. Ps. xxvi. 2); *Sept.*, “tried.”

2. *He said.*—“There is great emphasis in the word “said,” because God indeed made trial of Abraham’s faith, not in the usual manner, but by drawing him into a contest with his own word” (Calvin).

Thine only.—*Sept.*, “thy beloved.” Thy son, thine only son—Isaac, whom thou lovest . . . offer *him*. “Every clause awakens a new and sharper pang of anguish” (Bush). The fundamental principle in the Mosaic code, that the first-born is consecrated to Jehovah (Ex. xiii. 2; xxii. 28), here prominently appears. Then also the substitution of the animal victim in the place of the son is put in the right light, for this adoption by God of the imperfect for the perfect is precisely the meaning of the Mosaic system (Havernick, *Pent.*, p. 174). “A filial sacrifice is the only foundation on which the hearts of men, the societies of earth, the kingdom of heaven can rest” (Maurice). A profound truth fully unfolded in the death of the Only Begotten Son of God (Rom. viii. 32).

Land of Moriah.—*Onk.*, *Arab.*, “the land of divine worship;” *Sept.*, “the high land,” *i. e.*, seen from afar; *Sam. Teet.*, “the land of Moreh;” *Sam. Vers.*, *Vulg.* and *Syn.*, “the land of vision;” *Syr.*, “the land of the Amorites;” *Targ. Jer.*, “the hill Moriah;” *Josephus*, “that mountain upon which David afterwards erected the temple.” That this Moriah was afterwards the temple-mount (2 Ch. iii. 1) seems scarcely to admit of a doubt, for, 1. The peculiarity of the name renders it very improbable that there were two Moriahs; and the expression “mount of the Lord” (ver. 14) is repeatedly used of Jerusalem. (See Is. ii. 3; xxx. 29; Mic. iv. 2; Zech. viii. 3; Ps. xxiv. 3). 2. The distance travelled agrees with it. Dr. Robinson left Beer-sheba 35 minutes after 3, Thursday afternoon, and reached Jerusalem

at 6 in the evening of Saturday, after 20 hours 25 minutes of actual travel. 3. The typical design of the transaction seems to require it. The general expression "land of Moriah," was subsequently transferred to the spot itself, Mount Moriah. We must then suppose that Melchizedek's fortress was on Mount Zion. "Moriah," says Dr. Robinson, "was apparently at first an elevated mound of rock, *rising by itself*." Even in David's time a threshing-floor was in its summit (2 Sam. xxiv. 18).

4. *Saw the plain*.—Jewish tradition says that the place was indicated by a pillar of fire (*Pirke Eliezer*). According to Calvin, Abraham recognized what he had seen in vision. But may we not suppose that the description was sufficiently specific?

5. *Come again to you*.—Faith solves the apparent contradiction between the command and the promise. "By faith Abraham, when he was tried, offered up Isaac; . . . accounting that God was able to *raise him up, even from the dead*" (Heb. xi. 17, 19).

7. *My father*.—"I know not whether that word 'My father' did not strike Abraham as deep as the knife of Abraham could strike his son" (Bishop Hall).

8. *God will provide*.—"The experiences of a nation's sins and degeneracies, deeper anguish still in the hearts of individual men, helped to expound that riddle. At last the full light dawned upon the mind of one who had found himself sinking in deep mire, where no ground was! Sacrifice and offering thou wouldst not; but a body hast thou prepared me," &c. (Ps. xl. 6). Maurice.

13. *A ram caught*.—Some MSS., both *Sam.*, *Sept.*, *Onk.*, *Syr.*, *Gr. Venet.*, read אֶרֶב one, a ram, for אַרְבָּע behind. *Vulg.*, *Pers.*, "behind;" and so most modern commentators.

14. *It shall be seen*.—*Sept.*, "in the mountain the Lord hath been seen;" *Onk.*, "here shall the generations serve. Therefore was it said in this day, In this mount Abraham served before the Lord." It would seem that this became a proverbial saying, somewhat in meaning like our "Man's extremity is God's opportunity."

17. *The gate*.—*Sam. Vers.* and *Sept.*, "the cities;" *Syr.*, "the lands."

20. *Nahor*.—The descendants of Nahor are here mentioned because Isaac was about to take a wife from among them. Uz, Maacha, and Aram are found also among the Arameans (ch. x. 23. &c.). Knobel (*Völk.*,

p. 172) explains this recurrence of the same names by supposing an interblending of the Nahorides with the Arameans. Delitzsch regards this opinion as not improbable.

CHAPTER XXIII.

1. *Sarah*.—The only female mentioned in the Bible whose age, death and burial are distinctly stated. She had lived to see her son 37 years of age.

2. *In the land of Canaan*.—This is stated to intimate that Sarah died and was buried in the *land of promise*, though amongst *strangers*.

Came.—Abraham seems to have been absent when Sarah died. He was probably with some one of his flocks; perhaps at Beersheba. It is at first view somewhat remarkable, that while Moses so briefly relates the death of Abraham's wife, he enters at such length upon her burial. This, however, is quite in keeping with the whole history of the patriarchs. Faith was to be displayed even with reference to the disposal of the dead. Machpelah was to be its monument, as well as the grave of Sarah. As Jeremiah, as Ranke well says (*Untersuchungen*, vol. i., p. 46), gave proof of his faith in the return of his countrymen by the purchase of Hanameel's field, so did Abraham, by this act, display his unwavering confidence in the fulfilment of God's promises to him.

3. *Sons of Heth*.—The Sheta or Khita, regarded by Bunsen as the Hittites, are frequently mentioned on the monuments of the eighteenth and nineteenth dynasties. The same people are styled Sheta or Khetta in the Assyrian inscriptions. They appear in these inscriptions, as in Josh. i. 4; 2 Ki. viii. 6, as the dominant race in Palestine. Indeed the Duc de Luynes has proved that, even as late as the Babylonian captivity, Palestine was called Heth (*Essay on Phon.*, p. 76; Rawlinson's *Commentary*, p. 32).

6. *A mighty prince*.—Lit., "a prince of God," *i. e.*, constituted, regarded by Him as such. The weight of Abraham's personal character seems to have been much felt by all with whom he came in contact. *Sept.*, "a king from God;" *Onk.*, "a prince before the Lord."

Sepulchres.—It was the common custom to prepare sepulchres beforehand (Is. xxii. 16; Matt. xxvii. 60, &c.). These tombs were, in Palestine, most generally cut out of the rock (Winer, *Reale.*, vol. i., p. 444).

9. *Machpelah*.—A proper name. *Sept.*, “the twofold cave;” *Onk.*, “the cave of doubleness;” *Vulg.*, “the double cave.” Tradition points, and most probably correctly, to the great Haram at Hebron as the burial-place of Sarah and Abraham (Robinson’s *Palestine*, vol. i., pp. 433—439). Josephus states that the sepulchres of the patriarchs were seen in Hebron in his time. (*Bell. Jud.*, iv., 9, 7.)

11. *The field give I thee*.—Oriental to the life. “Abraham understands this show of boundless generosity very well; and he could not but know that the acquisition would cost him dear, if he consented to accept it as a present, and lay himself under the obligation of meeting the future expectations of Ephron, as a suitable return for the favour” (Kitto).

13. *I pray thee, hear me*.—The contrast between Abraham and the Canaanites is a contrast between the present and the future, sight and faith.

15. *Four hundred shekels*.—See note on ch. xx. 16.

16. *Current*.—*Onk.*, “which is received for merchandise in every country.” It is worthy of remark, that while, as Eichhorn well says, in Mesopotamia in Jacob’s time gold and silver were scarce, and barter was common; in Canaan,—in the neighbourhood of Phœnicia, silver was employed as a *pretium eminens* as early as the time of Abraham. See note on ch. xiv. 1.

17. *Were made sure*.—“This primitive deed of conveyance is a perfect model of its kind” (Kitto). Le Clerk (vol. i., p. 180) is inclined to think, from the length of the sentence (verses 17, 18) and the particularity of the language, that it is a transcript of the original legal document.

CHAPTER XXIV.

1. *Old*.—About 140 years old (comp. ch. xxi. 5 with xxv. 20). His great age and possessions are mentioned not only to shew that he could not go to Mesopotamia himself, but also to indicate the necessity of his son’s speedy settlement in life.

2. *Elder servant*.—Lit., “his servant, the elder of his house.” So *Sept.*, *Ps. Jon.*, “Abraham said to Eliezer.”

Thy hand under my thigh.—A solemn mode of taking an oath found only here, and in ch. xlvii. 29. The most probable opinions respecting it are, 1. That it has

reference to the rite of circumcision (*Ps. Jon.*, Targ. Jer., Arab., Rashi, Gesenius, Tuch, Delitzsch). 2. That it was an act implying subjection to Abraham’s authority (Aben Ezra, Rosenmüller). 3. That it had respect to the ancient custom of swearing by the most important parts of the human frame (Winer, Kitto’s *Cyclopaedia*, art. Oath, Knobel). Kurtz thinks, with great probability, that the most ready and natural explanation of the act is to be found in the thigh being the seat of strength and firmness: a somewhat similar act on the part of the speaker himself, often now, with some classes, accompanies an emphatic utterance.

7. *Lord God*.—Jehovah God. See note on ch. xxi. 1. In the use of the word Moses wishes to shew “how the special providence of the God of Revelation superintended the chosen race” (Hengst., *Pent.*, vol. i., p. 350).

10. *For all the goods, &c.*—*Sept.*, “and of all the goods of his master with him.” Properly, “and all the precious things (*i. e.*, gifts, verses 22, 23) of his master with him.” So Arnheim, De Wette, Gesenius, Schröder, Knobel, &c.

Mesopotamia.—Lit., Aram Naharayim, Aram of the two rivers—Mesopotamia. *Onk.*, “Aram, that is by the Euphrates.”

12. *And he said*.—The piety of this worthy servant reflects much lustre on Abraham, and is an additional proof that he performed his duties as a master in a most exemplary manner (comp. ch. xviii. 19).

14. *Let it come to pass*.—“It does not oppose the common law by which all the pious are bound, if the Lord, when he has determined to do anything extraordinary, should also urge his servants in that direction” (Calvin).

15. *Done speaking*.—*Sam. Text*, “to his heart;” *Sept.*, “in his heart;” *Sam. Vers.*, “with his heart.” It is evident from ver. 45 that this was a *mental* prayer.

16. *Let me, I pray thee, drink*.—Lit., “Let me sip, I pray thee, a little water out of thy pitcher. And she said, *Drink*, my lord.”

22. *Earring*.—“Nose-ring.” “I never,” says Sir John Chardin, “saw a girl or young woman in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril.”

27. *Brethren*.—*Sept.*, *Onk.*, *Sam. Vers.* and *Vulg.*, read “brother.”

31. *Blessed of the Lord*.—A mere echo, says Heng-

enberg, of the servant's language (ver. 27), betokening that religious superficiality which we shall afterwards detect in Laban's character.

50. *Bad or good.—i.e.*, can have no voice in the matter. God has decided it (Dietrich, *Abhandlungen*, &c., p. 223).

55. *A few days, at the least ten.—Sept. and Vulg.*, "ten days or so;" *Onk. and Saal.*, "sometime or ten months;" *Ps. Jon.*, "the days of a year or ten months;" both *Sam.*, "a few days or a month." Most modern commentators agree with the Sept. and Vulg. So Rosenmüller, Tiele, Baumgarten, Gesenius, Tuch and Knobel.

62. *And Isaac came . . . Lahai-roi.—Sept.*, "and Isaac walked through the wilderness near the well of vision;" *Onk.*, "from the well upon which the angel of life appeared;" both *Sam.*, "and Isaac entered into the wilderness of Beer-lahai-roi;" *Syr.*, "and Isaac came from the well of the living one who sees me;" *Vulg.*, "walked along the way that leadeth to the well of the living and seeing, so called." Isaac, it would seem, expecting Rebekah, had formed a separate establishment at Beer-lahai-roi (ch. xxv. 11), and had just returned from that place to Hebron to meet her, and be married at his father's abode. So Aben Ezra, Bush, De Sola, De Wette, Tuch, Delitzsch, and Knobel.

63. *To meditate.—*So Sept., Aq., Vulg., Rosenmüller, Maurer, Tuch, and Baumgarten. *Onk.*, *Sam. Ver.*, *Arab.*, *Pers.*, *Gr. Venet.*, *Jarchi*, "to pray;" *Syr.*, *Aben Ezra*, *Kimchi*, "to take exercise." Meier (*Wurzelwörterbuch*, p. 631) and Knobel translate the word "to grieve," *i.e.*, over the death of his mother. This is very probable, both because the kindred verb and noun often involve the idea of sorrow, and also since a return to the burial place of his mother seems to have awakened in his meditative and tender mind peculiar emotions of sadness (comp. ver. 67).

CHAPTER XXV.

1. *Then again Abraham.—i.e.*, after the departure of Isaac and Rebekah to Beer-lahai-roi. The arrangement of the narrative, and the previous language which uniformly represents Abraham as childless until the birth of Ishmael, and then as having but one child till Isaac was born, seem to warrant us in holding to the continuity of the history. These Keturite descendants of

Abraham, says Kurtz, serve to point out the realization of the promise, that Abraham should be a father of many nations (ch. xvii. 5, 6). So also Baumgarten.

*Keturah.—*According to the Arabic writers, and the researches of modern geographers and historians, the descendants of Abraham by Hagar and Keturah settled in Hedjaz, Nedjed, &c., while the older Kahtan (Joktan, ch. x. 26—30) tribes dwelt in Yemen and Hadhramaut. Thus the prominence given in the genealogical table of nations to Joktan and his descendants (ch. x. 26—30) is fully sustained by the position which these tribes occupy in the native traditions and records, while that given to the Keturites and Hagarites accords also with the plan of the sacred writer to attach peculiar importance to the posterity of Abraham.

2. *Zimran, &c.—*Zimran, perhaps the *Beni 'Omrân* between Akaba and Muweyleh. Jokshan, the *Cassanite* of Ptol. (6, 7, 6). Medan and Midian, on both sides of the Gulf of Akaba. Ishbak, *Shobek* (Burekhardt's *Syr.*, p. 420). Shuah (Job ii. 11), the Arab tribe *Syayke*, eastward of Aila (Ritter's *Erdk.*, vol. xiv., p. 978).

3. *Sheba.—*There are three Shebas mentioned in the Bible; one a grandson of Cush, another a son of Joktan, and a third the grandson of Abraham. In this early age of the postdiluvian world a similarity of names is rather to be expected than otherwise (Ranke, *Untersuch.*, vol. i., pp. 255, 256, and see note on ch. v. 21). We have (ver. 2) Medan and Midian, and (ver. 4) Ephah and Epher. So, in speaking of the Anglo-Saxon records, Lappenberg tells us that "the similitude of names need excite no doubt," since such was Anglo-Saxon usage. He says that, during a period of 250 years, the old race of Offings observed it as a family law that the names of their kings should begin with the same letter (Lappenberg's *Anglo-Saxons*, by Thorpe, vol. i., pp. 188, 229, 244).

*Didan.—*The Arabic writers speak of a tribe *banu-Dudan* in Hedjaz.

*Asshurim, &c.—*Asshurim, the powerful tribe *Asyr* (Ritter's *Erdk.*, vol. xii., p. 991). Letushim, the *banu-Leits* in Hedjaz (*Ibn Coteiba*, p. 32). Leummim, the *beni-Lâm* (Ritter's *Erdk.*, vol. xiii., pp. 234, 451, 458). Knobel remarks that the plural form for these three widely-spread tribes is very appropriate. The position of these tribes is well shewn in Kiepert's admirable maps, *Übersichtskarte von Arabien*, and *Karte vom Südwestlichen Arabien*, 1852.

4. *Sons of Midian*.—Ephah (see note on Is. lx. 6). Epher, probably the *banu-Ghiphar* (Abulf., *Hist. Antisl.*, p. 196). Hanoch, *Chanaka*, three days' journey north of Medina (Ritter's *Erdk.*, vol. xiii., p. 451). Abidah and Eldaah, probably the two tribes *Abida* and *Wadaa* in the neighbourhood of the Asyr (Kiepert's *Map of S.W. Arabia*).

5. *All that he had*.—*i. e.*, the substance of his property. *Concubines*.—Hagar and Keturah.

8. *Gathered to his people*.—*i. e.*, to those who resembled him—the pious and virtuous (Sphorno).

12. *Generations of Ishmael*.—Having given the posterity of Keturah, Moses now describes the descendants of Ishmael, and the more appropriately since he had just mentioned their ancestor.

13. *Nebajoth . . . Kedar*.—In Arabia Petraea. These two names are found together in Is. lx. 7; in Pliny (*H. N.*, 5, 12) and in the Arabic writers. Of the other sons we may mention Duma, the *Domata* of Pliny (*H. N.*, 6, 32), seven days' journey S.E. of Damascus, and Jetur, the progenitor of the *Itureans* (Winer, *Realw.*, vol. i., p. 622).

16. *Towns . . . castles*.—Prop., moveable villages . . . tent encampments.

Twelve princes.—*i. e.*, twelve heads of tribes. Many nations have exhibited a fondness for a dodecharchy (Rosenmüller, *A. v. Morgel.*, vol. iv., p. 345; Haver-nick, *Pent.*, p. 184). Homer represents twelve princes as ruling over the Phæaces (*Od.*, 8, 390).

18. *Havilah*.—Gesenius and others place this Havilah on the Persian Gulf. Delitzsch and Knobel find it in Chaulan, between Mecca and Sanaa. Ritter, perhaps more wisely, regards its situation as unknown (*Erdk.*, vol. xv., p. 132).

He died.—Prop., "he let himself down;" *i. e.*, encamped. So Gesenius, Tuch, De Wette, Delitzsch. The same word is used in Ju. vii. 12 in the same sense and of a kindred race. It probably implies the idea of violent seizure or forcible possession. *Sept.*, *Onk.*, *Rashi*, *Aben Ezra*, *De Sola*, "he dwelt." The whole description is designed to present the fulfilment of the promise (ch. xvi. 12).

19. *Generations*.—The collateral lines of the sons of Abraham by Keturah and Hagar, having been fully given, the genealogy of the head-line is now presented. This accords with the plan of the writer. In ch. iv. 17—24 Cain's posterity is *first* mentioned, and then

Seth's; and in ch. x. the collateral genealogies of Japheth and Ham introduce that of the family of Shem—the main object of the whole.

20. *Padan-aram*.—Called by Hosea (xii. 12, Heb.) "the field of Aram"—the "Campus Mesopotamiæ" of Quintus Curtius (3, 2, 3. 5, 1, 15).

Syrian.—Lit., "Aramæan."

21. *Entreated*.—As Abraham's faith was tried by delay, so was Isaac's. It was twenty years before he had the child of promise.

Lord.—In relating the birth of the heir of promise, "Jehovah" is used (see note on ch. xxiv. 7).

25. *Esau*.—*i. e.*, "hairy;" emblematic of a rough, impulsive, sensual, yet frank nature.

26. *Jacob*.—*i. e.*, "heel catcher, supplanter." "Artifice," says Hengstenberg, "is the leading feature in Jacob's natural character." Cunning and falsehood are ever the vices of the weak, passion and violence of the strong.

27. *Boys grew*.—The natural difference between the two brothers shews itself in their mode of life, just as was the case with the sons of the first man. All true history repeats itself.

Plain.—Lit., "whole," "upright." "The word seems to mark the milder and placid disposition of Jacob, in opposition to the wilder and more ferocious character of Esau" (Gesenius). It would also seem to imply that his conduct was, in some degree at least, influenced by the promises made to his father.

28. *Isaac loved Esau*.—The wild Esau was the favourite of the mild father; the quiet, easily moulded Jacob, of the strong-willed and scheming mother. No uncommon thing!

29. *Faint*.—There may be some probability in Light-foot's opinion, that the famine, mentioned in the next chapter, was now beginning to be felt; and that the eagerness of Isaac and Esau for food was in consequence of it.

30. *Feed me*.—*Onk.*, "let me taste." The word, used nowhere else in the Bible, means "to eat greedily," "to devour."

Edom.—The name implied ver. 25, now acquires a fresh significance. He who was red in appearance sells his birthright for red pottage.

34. *Despised his birthright*.—He preferred the enjoyment of the present to the hopes of the future; hence, in Heb. xii. 16, he is called "a profane person," *i. e.*,

one regardless of divine things. The contrast is again presented between the temporal and eternal, sight and faith (see note on ch. xxiii. 13).

CHAPTER XXVI.

1. *Famine*.—As a *famine* was the first trial Abraham had to undergo in the promised land, so was it with his son. Isaac, throughout his history, is led, and carefully follows, in the steps of his father. Perhaps this was peculiarly desirable for one of his quiet, meditative, affectionate disposition. Of this striking outward similarity between the two, the sacred writer makes express mention, while at the same time he strongly displays their characteristic differences. With Abraham was the all-conquering *energy* of faith; with Isaac its *quiet, noiseless* power. The one was fitted to be the leader and teacher; the other, the follower and learner.

Abimelech.—Probably a successor of the Abimelech mentioned in ch. xx. 2, since seventy years intervened (see note there).

7. *She is my sister*.—"At every place whither we shall come, say of me, 'He is my brother,'" is Abraham's language (xx. 13); a proof how much he reckoned on this resource (Havernick). See note on ver. 1.

10. *Lightly*.—"Easily." So in Mark ix. 39. A sense now nearly obsolete.

12. *Sowed*.—One of those apparently ordinary acts in life which, nevertheless, become central facts. There seems to be in this account a reference to the famine (ver. 1), a point of contrast with Esau, an additional reason why the Philistines envied Isaac, and "a type and pledge of the future complete possession of the land" (Baumgarten).

15. *For all the wells*.—See note on ch. xxi. 25, and on ver. 12.

18. *Called their names*.—See note on ver. 1.

19. *Springing water*.—Lit., "living water;" *Sam. Vers.*, "sweet water." It is opposed to stagnant pools, and the water of cisterns.

22. *Rehoboth*.—"Wide places," "ample room." Mr. Rowlands found, close to Sebata, "an ancient well of living and good water, called Bir Rohébeh," and near it "the remains of what must have been a well-built city, called now Rohébeh" (Williams's *Holy City*, vol. i., p. 465). It is well placed in Zimmermann's map.

Dr. Robinson rejects the opinion that Rohébeh is the Rehoboth of Isaac. The only argument of much force which he urges is, that the latter place must have been further north. But why? It seems evident that Isaac was driven by degrees further and further into the desert; that he had reached a spot so far removed from Gerar as to be safe from the vexatious attempts of the Philistines, and that from this place he *went up* to Beer-sheba.

26. *Akuzzath*.—This name seems added to shew the greater importance of this visit to that mentioned ch. xxi. 32, both from the increasing wealth of Isaac, and the long and bitter contention between the parties.

34. *Beer-sheba*.—Ranke (*Untersuch.*, vol i., p. 225) has well remarked that ver. 23 of this chapter presupposes the previous existence of the name, while ver. 15 expressly states that Isaac *restored* the old names to the wells his father had dug. A similarity of circumstances (see note on ver. 1) led to the more public reimposition of the name. He further adds; the name Beer-sheba was moreover important as far as the plan of Genesis is concerned; it was for the Israelites, by reason of the divine revelation to the three patriarchs (xx. 1; xxvi. 24; xlvii. 1—4) there, a memorial of high national interest (*Untersuch.*, vol. i., p. 225). There are now two wells at Beer-sheba (see note on ch. xxi. 31).

35. *Grief of mind*.—Important on account of its connexion with ch. xxviii. 8, 9, and with the prohibition of the Levitical law. *Sept.*, "were contentious with;" *Onk.*, "rebellious and stubborn against;" *Targ. Jer.*, "they served God with a strange service," *i. e.*, were idolaters.

CHAPTER XXVII.

5. *Quiver*.—So correctly *Sept.*, *Vulg.*, *Ps. Jon.*, *Gr. Venet.*, *Aben Ezra*, *Kinchi.* *Onk.*, *Syr.*, *Arab. Erip.*, *Pers.*, *Jarehi*, "sword."

7. *Before the Lord*.—*i. e.*, not only with His sanction, but in His presence and witnessed by Him (1 Sam. xxii. 18). This testamentary blessing to the heir of the promise was of solemn import.

9. *Good*.—*Ps. Jon.*, "fat."

12. *Deceiver*.—*Sept.*, "a despiser;" *Onk.*, "a mocker;" *Sym.*, "a scoffer."

13. *Upon me be thy curse*.—*Onk.*, "It hath been said

to me by prophecy, that the curse shall not come upon thee, my son."

18. *My father.*—Luzzato points out the fact that Jacob only uttered *one* word at first, in order to see whether his father recognized his voice. Not so Esau, ver. 31.

20. *Brought it to me.*—*Onk.*, "prepared it for me."

27. *He smelled.*—"It is not common," says Roberts, speaking of the Hindoos, "to salute as in England; they simply smell each other" (*Orient. Ill.*, p. 32).

36. *Rightly named Jacob.*—"Is he not rightly named Jacob (over-reacher), since he hath over-reached me these two times?" "There are few things which have proved more seriously detrimental to the interests of morality in general, and to the high character of Bible morality in particular, than the undue eagerness which, by some expositors, has been evinced to clear of blame-worthiness such parts of the conduct of eminent individuals among the servants of God as, when tried by all the ordinary and established principles of moral casuistry, admit not of any sound vindication, but ought at once and indignantly to be condemned. . . . To Esau, to Isaac, to Rebekah, and to Jacob we ought, freely and without palliation, to assign their respective measures of culpability" (Dr. Wardlaw's *Joseph*, p. 2).

37. *And Isaac answered.*—In Heb. xii. 17, we are told that Esau found no place for repentance, or change of purpose (*i. e.*, according to Tholuck, Stuart, Robinson, and others, in his father).

39. *Shall be the fatness.*—Seetzen, speaking of the mountains of Seir, says, "It is probably the most wild and barren range of mountains in the world." Dr. Wilson confirms this statement (*Lands of the Bible*, vol. i., pp. 293, 341). So the classical writers describe Idumæa (*Strabo*, 16, p. 779; *Diod.*, 2, 48). Hence Gesenius (*Lex.*, 𐤒 3, f.), Maurer, De Wette, Baumgarten, Kurtz, Ewald (*Gr.*, § 217, b), Knobel, and others, translate,—"Thy dwelling shall be away from (*i. e.*, without) the fatness, &c." This the original will well bear. Though thy land shall lack the fertility of thy brother's, it shall suit the habits of thy posterity.

40. *When thou shalt have dominion.*—Gesenius, De Wette, Maurer, Zunz, Fürst, and Knobel, "when thou shalt roam at large;" *Onk.*, *Targ. Jer.*, "when they shall transgress the words of the law, then thou, &c.;" *Syr.*, "if thou shalt repent, his yoke. &c."

CHAPTER XXVIII.

4. *Inherit the land.*—Isaac seems to have been persuaded by this time that upon Jacob the blessing was to rest.

12. *Heaven.*—Emphatic, "to the very heavens."

Ascending and descending.—Because *we* in common parlance place *ascend* before *descent* (*John* i. 52).

13. *And said.*—"Mute visions would chill; therefore the word of God is as life, which vivifies" (Calvin).

Father.—Really Jacob's grandfather. The word "father" seems here used to intimate that Jacob was his *only* heir. It would not be needed with the next clause, since the promises were only transmitted through Isaac.

14. *All the families.*—"Since all the nations of the whole earth were to be blessed in the seed of Abraham, we may and ought to regard this blessing in all its universality, and include in it everything whereby his people should benefit mankind. As Christ therefore belongs to those noble benefactors of the human race, the blessing refers to him, not indirectly but directly, and, since he is pre-eminent, most directly of all others" (Herder, quoted in Hengst. *Ch.*, vol. i., p. 49).

16. *I knew it not.*—"If I had known it, I would not have presumed to sleep in so holy a place" (Rashi).

18. *A pillar . . . and poured oil.*—Subsequently it was very common among many nations to erect pillars, anoint them with oil, and connect with them religious service. These pillars were called by the Greeks *Baitulia*, apparently from this occurrence and place (*Boch.*, *Phaleg*, ii., 2, 2; De Wette's *Lehrbuch der heb.-jud. Archäol.*, § 192; Winer's *Realwörterbuch*, vol. i., p. 520).

19. *Luz.*—"This gives us a remarkable glimpse of the *time of the patriarch*, when the city Luz, which certainly lay in the neighbourhood of Bethel (taking that appellation in its narrowest sense), was not yet in existence; and of the *time of the narrator*, at which there was here the ancient Canaanitish city of Luz, which we meet with in this place in the age of Joshua; so that we are here led quite to the standing-point of the Mosaic composition of the book" (Havernick, *Pent.*, p. 193.)

20. *If God will be with me, &c.*—Hengstenberg translates: "If God . . . so that I come again to my father's home in peace, and Jehovah is my God (be to me what

He has been to Abraham and Isaac; comp. ver. 13 and ch. xvii. 7, 8), so shall this stone," &c.

A pillar . . . tenth.—"Wherever, in the Old Testament, a vow is mentioned, it never treats of something that is purely internal, but always of the embodying of gratitude by an outward act" (Hengst.). The mention of "a tenth" both here and in ch. xiv. 20, is doubtless made with a prospective reference to the Levitical enactments, Lev. xxvii. 30, 31; Numb. xviii. 24, &c.

CHAPTER XXIX.

1. *Went on his way.*—Lit., "lifted up his feet." The vision and the promise strengthened him, so that his heart was elated, and his feet felt light" (Rashi). The same expression is used among the Hindoos to denote expedition (Roberts's *Orient. Illustr.*, p. 33).

2. *A well in a field.*—Edrisi thus describes Haran and its vicinity:—"It is a very beautiful country, although water and trees are scarce. . . . Haran is situated in a plain surrounded with high mountains, at a distance of two days' journey" (Jaubert, vol. ii., p. 153). Istachri, another Arabic geographer, says:—"There are few trees and springs, but many well-watered tracts" (*Übers. v. Mordtm.*, p. 47).

Great stone.—"Over most of the cisterns is laid a broad and thick flat stone, with a round hole cut in the middle, forming the mouth of the cistern. This hole is found in many cases covered with a heavy stone, which it would require two or three men to lift away" (Robinson's *Pal.*, vol. ii., p. 188).

4. *Brethren.*—This expression, Le Clerc well remarks, is used toward strangers when there is a wish to address them courteously, and to bespeak their friendship.

5. *Son.*—Laban was really the grandson of Nahor. The word "son" is often used in Hebrew in this wider sense. It is also so used on Cufic coins (Castiglione, *Monete cufiche*, p. 36).

7. *High day.*—Lit., "the day is great," *i. e.*, it is not nearly evening. Among the Hindoos the remark is often made to those desisting from labour, "Why, the day is yet great" (Roberts's *Orient. Illustr.*, p. 33).

8. *We cannot.*—*i. e.*, it is not proper, not permitted. The well probably belonged to Laban.

11. *Kissed . . . wept.*—"This is a fine touch of nature; and had the faults of Jacob been much greater than

they were, we could forgive them for these tears. We begin to feel that there is much truth in this man, of whom we have not seen much that is good" (Kitto's *Daily Bible Ill.*, vol. i., p. 324).

17. *Tender eyed.*—*Sept.*, "weak;" *Onk.*, "fair;" *Ag.*, *Symm.*, "soft;" *Vulg.*, "blear-eyed;" *Targ. Jer.*, "tender with weeping and praying." Most modern commentators, "weak, dull-eyed;" the Orientals attaching great importance to fine eyes (Hamasa, vol. i. pp. 557, 596, &c.). David (1 Sam. xvi. 12, Heb.) is described as being "fair of eyes" (comp. also Song of Sol. iv. 1).

20. *But a few days.*—Coleridge says: "No man could be a bad man who loved as he (Jacob) loved Rachel."

21. *My days.*—*Onk.*, "the days of my servitude."

23. *He took Leah.*—"He who could practise upon a father's blessing is, in his turn, practised upon by a father" (Hunter).

26. *Younger . . . firstborn.*—The same usage prevails in India (v. Bohlen, *Die Genesis, in loc.*; Roberts's *Orient. Ill.*, p. 34; Hadled's *Gentoo Laws*) and elsewhere.

27. *Her week.*—The week of the nuptial feast (Jud. xiv. 12). The length of the marriage feast among the Arabs (Kitto's *Journal*, vol. v., p. 18).

31. *Hated.*—The Hebrews seem to have considered every act of underrating as pertaining to the domain of hatred (Deut. xxi. 16; Mal. i. 2, 3). The reasons for this dislike are given. 1. Jacob's strong prior affection for Rachel; 2. The manner in which Leah had been forced on him; 3. Her own want of outward attractiveness. The names Leah gave to her first sons strikingly indicate the depth of her sorrow.

32. *Reuben.*—"See! a son." A living memorial of the jealousy between the sisters, and of the value attached to children.

CHAPTER XXX.

1. *Rachel.*—It seems probable that not long after the birth of Reuben (see note, ch. xxix. 32), Bilhah became Jacob's secondary wife. The chronology seems to require this. "When we consider," says Lengerke, "the passionate character of Rachel, and the feeling she cherished toward her sister (ver. 1), it does not seem likely that it is meant, as it seems at first view to mean, that

now first Rachel gave Bilhah to her husband, for now that Leah had for a time ceased to have children, her jealousy would have less to support it" (*Kenan*, pp. 308-9).

2. *Am I in God's stead.*—*Onk.*, "Dost thou ask from me? Shouldst thou not have asked from before the Lord?" Comp. Hannah's conduct with Rachel's (1 Sam. i. 2).

3. *Bear upon my knees.*—*Onk.*, "and I will rear them." I will act the mother's part to them. Such children are still in the East regarded as those of the legitimate wife.

8. *With great wrestlings.*—*Lit.*, "with wrestlings of God." Rachel's barrenness had been regarded as evidence against her possession of God's favour. On the birth of Bilhah's second son she felt that the contest for that favour was decided to her advantage (Hengstenberg). *Sept.*, "God hath helped me, and I have been equal with my sister;" *Onk.*, "God hath accepted my petition; when I supplicated in my prayer, I desired that I might have a son like my sister, and it is given me;" *Syr.*, "I asked with my sister, and I have also found."

13. *Asher.*—*i. e.*, happy, blessed. Bush well says that the following scripture names are all of the same etymological import—Felix, Fortunatus, Eutyclus, Tychicus. How many a fleeting emotion is embalmed in a name!

14. *Mandrakes.*—"Dudaim"—"love apples." So called from their supposed qualities. *Sept.*, *Gr. Venet.*, *Vulg.*, "mandrake;" *Onk.*, *Ps. Jon.*, *Syr.*, *Arab.*, "yav-ruehin," a name by which mandrakes are now known among the Arabs (*Mariti, Trav.*, vol. ii., p. 195; *Sprengel, Hist. Rei herb.*, vol. i., p. 215). The mandrake is the *atropa mandragora*. Of this species there are three varieties. Of these, Bertolini, in his learned work, *Comment. de Mandragoris*, 1836, decides in favour of the *mandragora vernalis*, as the plant referred to here. Its fruit is ripe about the time of the wheat harvest, and would readily attract the attention of a child, as was Reuben.

28. *Appoint.*—*Sept.*, "mention distinctly."

30. *Since my coming.*—*Lit.*, "at my foot." So *Sept.*, *Onk.*, "for my sake." Gesenius translates, "in my footsteps;" *i. e.*, has caused prosperity to follow me into thy dwelling. Better probably, "by my foot;" *i. e.*, by my industry and superintendence (comp. Is. xxxii.

20; Iviii. 13). A common expression among the Hindoos (Roberts's *Orient. Ill.*, p. 36).

32. *Speckled and spotted.*—"Sheep are generally altogether white in the East, and goats wholly black. Sheep of the latter colour are very scarce, but some of a dark red are found. Such as are party-coloured, are very rare indeed—far rarer than even with us" (Kitto).

37. *Rods of green poplar, &c.*—*Green poplar. Sept.*, *Arab.*, "storax;" *Vulg.*, correctly, "white poplar;" *hazel*, rather almond; *chestnut tree*, the plane (*platanus orientalis*). The influence of external objects on the imagination, and through the imagination on the progeny, was well known to the ancients (Pliny, 7, 10; Oppian. *Cyng.*, 1, v. 327, &c., and 353, &c; Isidor., *Orig.*, 12, 1; Aelian, *Anim.*, 8, 21; Calpurn., 2, 36, &c.). Especially is this the case with sheep (Hastfeer, *Über Schafzucht*, p. 43, &c.). On the whole subject, *Boch.*, *Hieroz.*, ii., 49, and Winer, *Realw.*, vol. i., p. 523, may be consulted. It is necessary to say somewhat respecting the morality of this transaction. Although Jacob (ch. xxxi. 11, 12) attributes the success of his plans to God, yet it is very evident that much craft which cannot, ought not to be, defended was displayed by him (ch. xxx. 41, 42). This is in keeping with all we know of his character. He meets cunning with cunning, and proves himself a *supplanter* still. There is doubtless much truth in Dr. Chalmers's language respecting this passage: "Altogether our notion is very much confirmed with regard to the low standard of virtue in those days; not that we have a higher morality, but a higher rule of morality, than in the patriarchal ages of the world. 'You have heard that it was said'—not done, but said—'by them of old times; . . . but I say unto you,' &c. They had a worse system of virtue in those days, even though at present we should fall short of them in practice. They had an inferior schooling to what we now have—a dimmer moral light—whether they were before or behind us in actual observances."

43. *Maid-servants, &c.*—Obtained doubtless by bartering or selling his cattle for them. It seems probable that, in these purchases, Jacob had an eye to his departure. Comp. ch. xxxi. 17; xxxii. 7, 14—16.

CHAPTER XXXI.

1. *All this glory.*—*Onk.*, "all these riches."

2. *Countenance*.—The countenance is a truer index to the heart than the tongue. Domestic and social happiness is more influenced by what the eye sees than by what the ear hears.

7. *Ten times*.—*i. e.*, many times. The injustice had been practised again and again; there was no escape from it but in flight. Comp. Nu. xiv. 22; Lev. xxvi. 26; Job xix. 3; Eccl. vii. 19; Zech. viii. 23; Rev. ii. 10.

13. *I am the God of Bethel*.—The expression has especial reference to the promise made (ch. xxviii. 13—15) and the vow offered (xxviii. 20—22). *Onk.*, "I am the Lord who appeared to thee at Bethel;" *Sept.*, "I am God who appeared to thee at the place of God."

19. *Laban went*.—The reason of his absence, which enabled Jacob to escape (ver. 20), and Rachel to steal the teraphim (ver. 19).

Images.—*Lit.*, "teraphim." In our version this word is sometimes retained (Jud. xvii. 5; xviii. 14, 17, 18, 20; Hos. iii. 4), but most generally translated—*images* (Gen. xxxi. 19, 34, 35; 1 Sam. xix. 13, 16; 2 Ki. xxii. 24; Ez. xxi. 21); *idols* (Zech. x. 2); *idolatry* (1 Sam. xv. 23). The word itself is of very uncertain meaning. Sehultens, Havernick and Tuch make it signify, "guardians and givers of prosperous life;" Fürst and Delitzsch "preservers;" Meier, "effigies of departed ancestors." The teraphim were household gods, Penates, regarded as tutelary deities, and consulted as oracles. They bore a resemblance to the human form, and were probably busts (1 Sam. xix. 13, 16). It would seem that they were originally, as Meier states, effigies of ancestors. The worship of progenitors is common, perhaps, to the mythology of all nations, nor can a more probable locality for its first appearance be found than that which was in the immediate neighbourhood of those great events, of which the traditions of most nations have preserved some traces. Bunsen tells us that the religion of the Egyptians had its root in the Armenio-Caucasian country (*Ægypten's Stelle*, vol. i., p. 515), and it was from Asia the worship of the Penates was derived. Among the Etruscans (Muller, *Die Etrusker*, vol. ii., p. 87) and the Romans (Hartung, *Relig. d. Röm.*, vol. i., p. 75, &c.) every family had its Penates. On coins and medals they appear as *old men* (Rich, *Ill. Comp. to Lat. Dict.*, &c.). Many of the Penates of the inhabitants of Tarsus have been recently discovered—chiefly *heads* (Barker's *Lares and Penates*, p. 145, &c.).

21. *River*.—*Onk.* and *Arab.*, "the Euphrates."

23. *A seven days' journey*.—From ch. xxx. 36 it appears that Jacob was three days' journey distant from Laban. It would also seem from ver. 4 and ch. xxx. 22, that he was gradually widening the distance between himself and his father-in-law, and approaching the river. Indeed the first impression is, as the *Quarterly Reviewer* (November, 1834) justly says, that the river was crossed at the commencement of the flight. Thus Jacob would have several days' start.

24. *Good or bad*.—*i. e.*, do not say anything to him. See note xxiv. 50. *Sept.*, "lest in any way thou speak evil with Jacob;" *Vulg.*, "see to it that thou speak not anything harshly against Jacob;" *Rogers, Bishop's Bible*, and *Genevan*, "speak not to Jacob ought save good."

27. *Tabret . . . harp*.—In the books of Moses we find only six instruments of music mentioned,—the harp, pipe, tabret, lute, straight and curved trumpet. The instruments of the Jews and neighbouring nations were for the most part, as Forkel well observes, of the rattling, clashing, noisy kind.

32. *Let him not live*.—*Sept.*, "he shall not live before our brethren;" *Syr.*, *Sam.*, *Arab.*, *Vulg.*, "let him be slain before our brethren."

34. *Camel's furniture*.—Camel's litter; a covered vehicle secured on the back of the camel, sometimes large enough for two persons (Jahn, *Bib. Ant.*, § 50; Lazard's *Nineveh*, vol. i., p. 104).

40. *Drought . . . frost*.—The remarkable difference in temperature in the East between the day and night, especially in the months of September, October, November, March, April and May, has been very frequently remarked by travellers.

46. *Eat there*.—An important part of the ceremony.

47. *Jegar-sahalutha*.—Aramaic, "heap of testimony," thus meaning the same as Galeed. In the *Targ.*, *Eth.*, *Syr.*, "yegar" is used for heap. Bar-Ali says it is "a heap of stones without clay."

53. *Their father*.—*i. e.*, Terah. See Josh. xxiv. 2.

CHAPTER XXXII.

2. *Mahanaim*.—"Camps, or hosts," *i. e.*, of angels (Gesenius, Biesenthal). Mahanaim lay north of the Jabbok (Ritter's *Erzk.*, vol. xv., p. 1039).

10. *My staff*.—*Onk.*, “by myself alone I crossed over this Jordan.”

14. *Two hundred*, &c.—A princely gift, indicative of Jacob's wealth and fear.

22. *Ford Jabbok*.—*i. e.*, the ford of the Jabbok. The river is now called Serka, and flows in a deep, rocky bed.

24. *There wrestled a man*.—“Jacob's conflict with the Lord,” says Kurtz, “was no dream and no vision, but a real occurrence: the Angel of the Lord was really there, and Jacob really contended with him.” He is surely right. The struggle, as the history imports, was both internal and external (see also Hos. xii. 4). In his deep agitation of mind at the approach of Esau with an overwhelming force (verses 6—12), Jacob had recourse to prayer, and threw himself on the protection of God. Nor was this trust unrewarded. He who had visited Abraham as a friend condescended to strengthen Jacob's faith by a *significant and symbolic action*. That the Angel-Jehovah appeared as a foe is to be explained both by a reference to the character of Jacob, who had strangely mingled falsehood, fraud and selfishness with his faith, which internal conflict is here brought to a climax; and to his position with regard to Esau, for by this conflict “the patriarch was taught how needless it was for him to stand in fear of Esau, who had prevailed with Jehovah in prayer and with the Elohim by the power of his arm” (Herder's *Ileb. Poetry*, vol. i., p. 231). This was, in fact, the turning point in Jacob's life. His character was changed. The conflict had the highest significance for him, since it gave him a new name of deep import truly indicative of his spiritual state.

28. *No more Jacob*.—*Arab.*, “thy name shall not always be called Jacob only, but also Israel.” The *supplanter* is to give way to the *prevailer with God*.

As a prince.—*Sept.*, “because thou hast had power with God, thou shalt be mighty with men;” *Onk.*, “for thou art great before the Lord, and with men thou shalt also prevail;” *Vulg.*, “because if thou art strong against God, how much more shalt thou prevail against men.”

32. *Eat not of the sinew*.—The *nervus ischiadicus*. “The precept respecting the prohibition of eating ‘the sinew which shrank’ is obligatory in and out of the Holy Land, during and after the existence of the temple, in animals slaughtered for common use, and also for consecrated sacrifices, and applies to wild and domes-

tic animals, and to both the right and left thighs of the animal” (*Mishna, treat. Cholin.*, vii., 1).

CHAPTER XXXIII.

1. *Four hundred*.—This interview is characteristic of the two brothers. The one strong in mere physical strength (xxv. 27; xxvii. 40) comes with four hundred men; the other brings only his wives, children, and flocks, but prevails with God.

2. *Rachel and Joseph*.—Those loved most were placed in greatest safety.

10. *Face of God*.—Expressive, according to Hengstenberg, of almost supernatural respect. Baumgarten, however, seems more correct. He says: “When Jacob says, ‘I have seen thy face, as though I had seen the face of God,’ this finds its explanation in the conclusion of ch. xxxii. The nightly conflict had taught Jacob that the real enemy was not Esau, but God himself; therefore Jacob sees in Esau the appearance of God again, and through that Esau acquires for him a still higher significance than his natural appearance could give. And it comes to pass with Jacob in regard to this meeting of God in Esau, as it was with the appearance of God in the angel; the face, angry at first, changes into kindness to the believing man.”

17. *Succoth*.—Succoth lay east of the Jordan, and south of the River Jabbok (comp. ch. xxxii. 22, 30; xxxiii. 17, with Jud. viii. 4—7, 15, 16). It afterwards belonged to the tribe of Gad (Josh. xiii. 27; Ritter's *Erdk.*, vol. xv., p. 447). In Ps. lx. 6 reference is had to this formal settlement of Jacob's on both sides of the Jordan, which is thus regarded as a pledge of the occupancy of the whole land by his posterity (Hengst., *Ps.*, vol. ii., p. 284).

18. *Shalem*.—*Onk.* and *Arab.*, “in safety;” *Sept.*, *Vulg.*, *Syr.*, *Jerome*, “Salem.” Gesenius, De Wette, Rosenmüller, Tuch, Baumgarten, v. Gerlach, Zunz, Kurtz, Knobel, &c., regard the word as an adjective, and translate “came safe.” They suppose there is a reference to ch. xxviii. 21. “Here,” says Drechsler, who takes the same view, “is the great point in the patriarch's life. The dark hours of exile and service are succeeded by the bright day of fully accomplished promise.” Robinson (*Pal.*, vol. iii., p. 102), Raumer (*Pal.*, p. 145), Arnold (*Pal.*, p. 191), and Ritter (*Erdk.*,

vol. xv., p. 471) stoutly maintain the rendering, "Shalem." It is somewhat singular that the philologists and the geographers should thus be opposed.

19. *Pieces of money*.—Heb., "Kesitah;" elsewhere used only in Josh. xxiv. 32; Job xlii. 11. Boehart, Munter and Wiseman think that this ancient coin bore upon it the figure of a lamb, for which it was an equivalent. Meier compares the Copt. *kite*, *k'site*—half a shekel. Onkelos is probably nearest the truth. He translates the word by "good and current coin." It was perhaps stamped coin, as of proper weight and quality, and as such passing current; at any rate we know nothing more about it.

20. *An altar*.—Comp. ch. xii. 7. We read of no altar being erected by the patriarchs out of the promised land. With their graves and their altars, their hopes and their faith, they clung to the soil over which they wandered as pilgrims and strangers.

El-elohe-Israel.—The patriarch first uses his new name in close connexion with that of God. He had become, since the conflict, peculiarly his God.

CHAPTER XXXIV.

1. *Dinah*.—About sixteen years of age. So Petavius (*De Doct. Temp.*, ix., 19), Hengstenberg, Delitzsch, and Reinke (*Beiträge zur Erk. des Alt. Test.*, pp. 98, 99).

Went out.—*Josephus*, "Now as the Shechemites were keeping a festival, Dinah went into the city to see the finery of the women of the country." It may have been so, but the expression means no more than that once upon a time she went out (Hengst., *Pent.*, vol. ii., p. 289; Reinke, p. 99).

To see.—*Sept.*, "to become acquainted with the daughters;" *Onk.*, "to look upon the manners of the daughters."

7. *Israel*.—The first time the family of Jacob is designated by the new and more spiritual name, "Israel." "The sons of Jacob," says Baumgarten, "are now aware of the great contrast between Israel and Canaan. It is the first time that they make their independent appearance, and it is therefore of importance that they shew themselves as differing from Ishmael and Esau who enter into alliances with strangers without a struggle."

13. *Shechem*.—Shechem is placed first as occupying the prominent place in the history. Comp. ch. xxiv. 50, where Laban is mentioned before Bethuel.

25. *Sore*.—*Sept.*, "when they were in pain;" *Onk.*, "when their pains were sorest upon them;" *Vulg.*, "where the pains of their wounds were greatest."

Simeon and Levi.—The leaders of the attack, because they were the sons of the same mother (comp. ch. xlix. 5, 6).

Boldly.—"Confidently;" *Onk.* and *Ps. Jon.*, refer the confidence to the city; *Syr.*, "in silence;" *Vulg.*, "they entered the city confidently." So most modern commentators.

30. *To stink*.—*i. e.*, to become loathsome, hateful; *Onk.*, "ye will put enmity between me and the inhabitants of the land;" *Vulg.*, "ye have made me odious to the Canaanites." Among the Hindoos, of a man who has lost his character, it is said, "Ah, he has lost his smell" (Roberts's *Orient. Illust.*, p. 42).

CHAPTER XXXV.

2. *Put away the strange gods*.—As Bethel was regarded as the centre of all God's revelations to Jacob, as he had peculiarly deep and solemn remembrances of the place, and was by Divine command about to erect an altar of worship, household reformation seemed especially necessary.

Strange gods.—The teraphim, &c., brought from Hauran, and probably the idols of the Shechemites. *Sept.*, "foreign gods;" *Onk.*, "idols of peoples;" *Ps. Jon.*, "the gods thou receivedst from the house of the idols of Shechem."

4. *Earrings*.—*Onk.*, *Ps. Jon.*, *Syr.*, "all the consecrated things;" prob., amulets (Winer, *Reale.*, vol. i., p. 56).

Oak.—Important as standing in connexion with Josh. xxiv. 26. The locality gave deep significance to Joshua's admonition.

7. *El-Bethel*.—*Sept.*, *Syr.*, *Vulg.*, and *Ar.* omit "El." The place was called Bethel before; Jacob now appends to that name, full of deep meaning to him (ch. xxvii. 16—19), another "El," indicative of a subsequent manifestation (Peni-el, ch. xxxii. 30, &c.).

8. *Deborah*.—Mentioned, it would seem, partly as

being "Rebekah's nurse," partly in order to shew that a connexion was maintained between parents and son during the long interval of absence, and partly in order to add to those mementos of the dead, in connexion with which, faith in the subsequent occupancy of the land might be strengthened. See note on ch. xxxiii. 20.

9. *God appeared . . . again.*—*i. e.*, once on his setting out for Padan-aram, and again on his return to Bethel.

10. *Israel.*—With the repetition of the promise at Bethel was the reimposition of the new and significant name. Beth-el and Isra-el have thus an appropriate and deeply important connexion. "The erection of the altar at Bethel was the culminating point, the accumulation of all former gratitude, the *resumé* of all the worship of his past life. Jacob there solemnly acknowledged God as the God of Bethel; and to this the solemn appointment of Jacob as Israel corresponded" (Hengstenberg).

16. *A little way.*—*Heb.*, "kibbroth," and also ch. xlviii. 7; 2 Ki. v. 19. Probably not a definite measure of length, but a general expression = "some distance." So Mendelssohn, Cahen, De Wette, Arnheim, Thenius, Knobel. *Sept.* (Gen. xlviii. 7), "hippodrome," according to Michaelis, a mile; *Syr.*, "a parasang;" *Saad.*, "a mile."

Ephrath.—According to Bachiene (*Paläst.*, ii., 2, p. 7, &c.), Bethlehem is the city itself, and Ephrath or Ephratah the fruitful region around it, its whole environs.

20. *Pillar of Rachel's grave.*—On a gentle acclivity stands a small square building called Rachel's Tomb. "The general correctness of the tradition," says Dr. Robinson, "which has fixed upon this spot for the tomb of Rachel, cannot well be drawn in question."

Unto this day.—A phrase used of relative duration (Josh. xxii. 3; xxiii. 9). It occurs many times in Genesis, not once in Exodus, Numbers, and Leviticus, and but once in Deuteronomy. It is thus, as Hengstenberg well remarks, used exactly as we should anticipate, on the supposition of the Mosaic authorship. König (*Joshua*, p. 95) has well collected the passages.

21. *Tower of Edar.*—*Lit.*, "tower of the flock;" *Ps. Jon.*, "and Israel went forward and pitched his tent beyond Migdal Eder, the place whence king Messiah is to be revealed in the end of days," misunderstanding Mich. iv. 8 (Hengst., *Christ*, vol. iii., 198—203.)

22. *Reuben.*—This account prepares the way for ch. xlix. 3, 4, as did ch. xxxiv. for verses 5—7.

23. *The sons of Leah.*—As the "sons of Jacob" are now to occupy the prominent position in the history, a *complete* list is given, not in the order of birth, but under their respective mothers.

26. *Padan-aram.*—The language is popular, not exact. Benjamin was born in Canaan (comp. the use of "the twelve," 1 Cor. xv. 5).

29. *Died.*—Mentioned here in order to close the history of the patriarch (comp. xxv. 8). Esau and Jacob buried their father, as did Ishmael and Isaac theirs.

CHAPTER XXXVI.

1. *Generations.*—In accordance with the plan followed in the genealogies, the collateral line of Esau is first given, that the way may be clear to enter at length upon the history of the prominent and chosen race. See note on ch. xxv. 19.

2. *Esau took his wives.*—Considerable difficulty is felt in reconciling the statements here made with those in chap. xxvi. 34, and xxviii. 9. The daughter of Elon the Hittite is in one place called Adah and in another Bashemath;—the daughter of Ishmael, Mahalath and Bashe-math;—and Judith is called Aholibamah. This is easily accounted for. "The women," says Chardin, speaking of oriental females, "more frequently change their names than the men; whether owing to a natural inconstancy, or that they do not agree to the alterations they find in life, being put upon them on account of their beauty, gaiety, their agility in dancing, or fine voice; and as these natural qualities are quickly lost, either by accident or age, they assume other names which agree better to their changed state. Women that marry again . . . commonly alter their names upon the change." It seems probable that the name Bashemath (fragrant) endeared to Esau because borne by the wife of his youth, was afterwards given to his third wife. The first Bashemath had but one son, Eliphaz, and perhaps died young. Judith (celebrated), a name appropriate to youthful beauty was, it appears, subsequently exchanged for Aholibamah (tent of the height), one well befitting a mother of the sons of Scir. The chief difficulty remains. In ch. xxxvi. 2, the father of this last-mentioned female is styled Anah, in ch. xxvi. 34, Beeri. Hengstenberg's explanation is this,—that Anah was called Beeri (man of springs) from an event, of which

the history carefully informs us (xxxvi. 24). This Anah or Beeri is further called a Hivite (xxxvi. 2), a Hittite (xxvi. 34), and a Horite (xxxvi. 20). He was called a Horite (an appellative = cave dweller) from his abode (ch. xiv. 6), Hivite from his tribe, and Hittite from his nation. Hittite often = Canaanite (*Josh.* i. 4; 1 *Ki.* vii. 6; 2 *Ki.* vii. 6, &c.). See *Gesen.*, *Theol.*, p. 541. On the whole subject, Hengstenberg, *Pent.*, vol. ii., p. 223, &c. Ranke, *Untersuchungen ü. d. Pent.*, vol. i., p. 243, &c.; and Kurtz, *Gesch. des Alten B.*, pp. 179, 180 may profitably be consulted.

The daughter of Anah, &c.—From ver. 24 (comp. 1 *Ch.* i. 40) it is evident that Anah is a male. To obviate the difficulty which the phraseology presents, Dathe, Rosenmüller, and Gesenius read son (בן) for daughter (בת), after both *Sam.*, *Sept.*, *Syr.* Aben Ezra, for the second “daughter,” has read “grand-daughter.” This seems probable. So Winer (*Realw.*, vol. i., p. 56), Knobel, &c. Turner suggests that perhaps such a method of enumeration was common among the Idumæans.

12. *Amalek*.—See note on ch. xiv. 7.

15. *Dukes*.—Chieftains, heads of tribes. The order is not that of succession. The persons mentioned were contemporaneous.

24. *Mules*.—*Onk.*, “giants;” *Sam. Vers.*, “the Emim;” *Saad.*, *Talm.*, *Gr. Venet.*, *Rashi*, *Kinchi*, *Isuaki*, “mules;” *Syr.*, “waters;” *Arab.*, *Vulg.*, “warm springs.” Biesenthal, Gesenius, Fürst, Schröder, Hengstenberg, Delitzsch, Knobel and most modern commentators, “warm springs.” Most probably the warm springs of Callirhoë (Josephus, *Bell. Jud.*, i., 33, 5; Pliny, *H. N.*, v., 16), described by Legh as being in an “enclosed situation.” Warm springs are highly esteemed in the East, and would doubtless be doubly so in the neighbourhood of the Dead Sea. Lynch describes the transition from the dense, acrid water of the sea to the soft, tepid and refreshing waters of Callirhoë as being most delicious (*Exped.*, last edition, p. 247). The breaking forth of these warm springs may have had some connexion with the destruction of the cities of the plain.

31. *Kings*.—The Edomites had at the same time chieftains, or heads of tribes, and kings. The monarchy was evidently elective (though afterwards hereditary, 1 *Ki.* xi. 14), and doubtless in a great degree in the hands of the hereditary chiefs. The descendants of Esau seem to have partaken much of the disposition of their forefather.

Indeed this connexion between the national character and that of the ancestor is frequently exhibited in history (Mohler's *Symbolik.*, p. 362).

Before there reigned.—An evident reference to the promise, “Kings shall come out of thy loins” (ch. xxxv. 11; comp. ch. xvii. 16). The descendants of Esau soon enjoyed a settled abode and government; the children of the promise were still without either. Theirs was as yet a *promised* land, not a *possessed* one. This contrast is here displayed, and the more strikingly by a reference to the kingly state.

CHAPTER XXXVII.

1. *And Jacob dwelt*.—This statement stands in intimate connexion with ch. xxxvi. 8. While Esau “dwelt in Mount Seir,” Jacob, the heir of the promise, although “a stranger,” still remained in the promised land. In that land, which was thus held solely by faith and hope (see note, ch. xxxiii. 20), none of the collateral branches of the family were to reside. Elsewhere they might soon find a home and found a race, but not there; it was the patrimony of the believing, who here, as elsewhere, “through much tribulation enter the kingdom.” *Comp.* ch. xxv. 6, 18.

2. *Generation*.—*i. e.*, family history. “The inscription,” says Drechsler, “marks the epoch of a new ancestral lord.” See note on ch. xxv. 19. With the death of Isaac begins Jacob's individual history, in which, to bring the narrative down to the circumstances of his own times, Moses makes Joseph the leading character.

3. *Coat of many colours*.—(Only used elsewhere, 2 *Sam.* xiii. 18.) So apparently *Onk.*, *Ps. Jon.*, *Targ. Jer.*, *Sept.* and *Vulg.* Kinchi, De Sola, v. Gerlach, Arnheim, and others advocate this view. *Aq.*, “a tunic reaching to the ancles;” *Symm.*, “a sleeved tunic;” *Sept.* and *Aq.* on 2 *Sam.* xiii. 18, “a tunic with sleeves to the wrist;” *Syr.*, “a tunic with sleeves” (Bernstein, *Lex. Syr. Chrest. Kirsch.*, p. 391). With these last versions most modern commentators agree. So Gesenius, Lee, Biesenthal, De Wette, Fürst, Kurtz and Knobel. See Braun, *De Vestit. sac. Heb.*, pp. 403—407.

4. *Loved him more*.—It is singular that so many of the Old Testament worthies should have displayed weak partiality and improper indulgence with respect to their children, but so it was;—for instance, Eli (1 *Sam.* iii.

13), Samuel (1 Sam. viii. 1—5), David (1 Ki. i. 6), &c.

6. *This dream.*—God's designs and the Hebrew boy's opening powers meet in these dreams. "Our wishes," it has been well said, "are a forefeeling of our capabilities," and when they are in accordance with God's will the path is free, and success is sure.

10. *Thy mother.*—The mention of the moon (ver. 9) was, as Havernick says, demanded by the symbolism of the dream, and Jacob's language is merely the expression of the improbability which he attributed to the vision. Rachel had been dead sometime (ch. xxxv. 19).

13. *Shechem.*—Eastern shepherds wander far in search of pasturage and water. Both abounded here. "Mountains and vales, wells and fountains, a rich soil, pure air, fertilizing rains, abundance of fruits through the greatest part of the year, distinguish this district" (Ritter, *Erdk.*, vol. ii., p. 392). As Shechem had but recently been depopulated, there was the more room for the flocks of Jacob; besides he had some property there.

14. *Whether it be well.*—The occurrences stated in ch. xxxiv. supply, perhaps, the reason of Jacob's solicitude and of Joseph's earnest language (ver. 16).

17. *Dothan.*—"The two cisterns." They journeyed for water. Perhaps the wells of Shechem were dry, as it appears to have been just after harvest (Hence the propriety of the first dream, and the fact that the pit in which Joseph was placed, ver. 24, was dry), or the destruction of the Shechemites may have left the wells there in want of repair. Dothan was 12 Roman miles north of Shechem.

19. *Dreamer.*—Lit., "lord" or "master of dreams;" i.e., one having dreams at his beck, master-dreamer.

20. *Pit.*—"Cistern." Ruined cisterns abound throughout Palestine (Diod. Sic., xix., 94).

21. *And he delivered.*—i. e., as the first-born he exerted his influence and stopped the murder; "Let us not kill him." That he had yet kinder intentions to the lad is evident from his subsequent conduct.

22. *Wilderness.*—The word סוּדָּר, "wilderness," primarily means "pasture land," as opposed to towns or arable fields (Reiland's *Palest.*, vol. i., p. 374, &c.). With the exception of the towns and cultivated fields, the greater part of Palestine was grazing land, free to all (comp. ch. xiii. 1, 9; xxxi. 47; xxxii. 31; xxxiii. 17; xxxv. 1. C. B. Michaelis, *De antiq. acon. patriarch.*, in Pott's *Syll.*, vol. viii., pp. 252—258).

25. *Sat down to eat bread.*—And yet, forsooth, we are told that this history of the founders of the Jewish tribes is but a collection of myths *in honour of the Jewish race*. Perhaps the ancestors of a people were never presented to that people in a more unlovely, unattractive light.

Ishmaelites.—*Onk.*, *Syr.*, *Arab.*, *Ps. Jon.*, "a company of Arabs;" *Pers.*, "a caravan of Ishmaelites and Arabs." The caravan was one composed of Ishmaelites and Midianites (ver. 28) going with the produce of Gilead down to Egypt. It would seem that Ishmael and his descendants, in virtue of their maternal descent (ch. xvi. 1; xxi. 21) maintained somewhat intimate connexion with Egypt. Having crossed the Jordan, they were passing through the country in order to strike the coast road to Egypt. This was probably the common route. Had they taken the other, through Hebron, where Jacob lived, the brethren of Joseph, as Bush says, would scarcely have thought of selling him to them.

Spicery.—*Gum tragacanth*, much used in the east for its medicinal qualities. It was highly esteemed by the ancients (Dioscor., iii., 23). So Rosenmüller (*Mineral. and Bot. of the Bible*, p. 165), Schröder, Tuch, Winer, Fürst, Knobel, &c.

Balm.—The opobalsam, the balsam of Gilead. So the Talmudists and the Rabbins, Gesenius, *Thesaurus*, p. 1185, Celsii *Herobot.*, vol. ii., pp. 180—185. It seems to have been in early times peculiarly a production of Gilead (Jer. viii. 22; xlvi. 11). "It was," says Rabbi David, "a remedy for the most dangerous diseases."

Myrrh.—The gum ladanum, the production chiefly of the *cistus ladanifera*, used both as a perfume and a medicine. How remarkably does this demand for *drugs* agree with the statements of the classical writers. Homer (*Ody.*, iv., 228, 231) describes Egypt as teeming with drugs, and says that every man there excels in medical skill. Herodotus (*H.*, 2, 84) tells us that "all places are crowded with physicians." See also Herod., 3, 1, 129. See note on ch. xliii. 11.

30. *The child is not.*—De Sola well remarks that the sound, as well as the sense, is inimitably plaintive;—"Enennu vaani anah ani bla." There is some probability in Luther's conjecture that Reuben was humbled by his sin (ch. xxxv. 22), and was therefore less hard-hearted than his brethren.

36. *Potiphar.*—A shortened form for Potipherah. *Sept.*, *Cod. Vat.*, "Petephre;" *Cod. Alex.*, "Pettephre;"

Egyptian, "P-ete-ph-re," *i. e.*, "he who is of (belongs to) the sun" (Champoll., *Précis*, &c., p. 23). Rosellini has shewn that the name frequently occurs on the Egyptian monuments (*Monum. Stor.*, i., p. 117). Different hieroglyphic forms of it are given by Gesenius in his *Thesaurus*, p. 1094.

Captain of the guard.—Lit., "of the executioners," *i. e.*, of the body-guard of the king, who executed his will. It was an office of great importance and trust. Comp. 1 Ki. ii. 29, 34, 35 (with 2 Sam. viii. 18), 2 Ki. x. 25; xxv. 8, &c. *Onk.*, *Ps. Jon.*, "a lord of Pharaoh."

CHAPTER XXXVIII.

1. *At that time*.—Between Joseph's sale and Jacob's descent into Egypt twenty-two years intervened (xxxvii. 2; xli. 46; xlv. 11), a period too short, it appears, for Judah to have three sons by the same mother, marry them, and then become a grandfather. Aben Ezra, Ben Gershom, Ainsworth and others, with much probability, think that the events about to be narrated occurred some time before Joseph was sold; they, therefore, regard the expression "at that time" as referring to the interval between Jacob's return and the events of the foregoing chapter (ch. ii. 2, 10; Matt. iii. 1). Baumgarten says that Judah separated himself from his brethren in the thirtieth year of his age,—the third year of Jacob's return home, when he was residing at Shechem, and eight years before Joseph's deportation into Egypt (*Comm.*, vol. i., p. 316). Hengstenberg, however, gives another explanation. He thinks that all narrated in this chapter "might very possibly have taken place in the space of twenty-two years." The history itself seems introduced partly to bring out Joseph's piety (xxxix. 7, 13) by contrasting it with the morals of his brothers, partly to prepare the way for the genealogical account (ch. xlvi. 12), and partly to sustain, by ancient authority, levirate marriages (Deut. xxv. 5, &c.), and the punishment for adultery (Lev. xxi. 9) (Ikenius, *De Inst. Legis Mosaicæ ante Mosen*, *Dissert. Phil. Th.*, vol. ii., p. 36).

12. *Was comforted*.—*i. e.*, felt the bereavement less—was better able to attend to his ordinary concerns.

14. *In an open place*.—Prop., "at the gate of Enayim" (comp. ver. 21). So *Sept.*, "at the gate of Enan."

So also Le Clerc, Gesenius, Tuch, Knobel, Baumgarten, &c. Apparently the same as Enam (Jos. xv. 34).

18. *Bracelets*.—Lit., "strings;" *i. e.*, the string or strings by means of which the signet ring was suspended from the neck. "Most of the Arabs of the towns," says Dr. Robinson, "have each his signet-ring, either worn on the finger or round the neck."

21. *Harlot*.—Heb., "kedeshah," a harlot consecrated to the impure worship of Astarte (Movers's *Phönizier.*, p. 679, &c.).

24. *Burnt*.—A punishment of which there are few instances in Jewish history (Lev. xxi. 9). The Philistines (Jud. xv. 6) and the Babylonians (Jer. xxix. 22, 23) are mentioned as practising it.

CHAPTER XXXIX.

1. *Captain of the guard*.—Mentioned specifically again, because of the interruption in the narrative caused by the account of Judah's family.

2. *Lord*.—Jehovah is in this chapter invariably used when the historian speaks in his own person. "Joseph's destinies were under the guidance not of a general, but of the special providence which watched over the chosen race" (Hengstenberg). See note on ch. ix. 26.

3. *Saw that the Lord*.—See also ch. xxvi. 28; xxx. 27.

6. *The bread which he did eat*.—Prob. a proverbial expression, intimating the total relinquishment of all concern in the management of affairs.

Goodly . . . well favoured.—Beautiful in form and face, mentioned in connexion with the succeeding narrative.

7. *His master's wife*.—It has been objected to this, that freedom of social intercourse is inconsistent with oriental manners. So it is, but with one exception—Egypt. "We find them," says Taylor, referring to men and women, "in the same apartments, mingling together with all the social freedom of modern Europeans" (*Illust. of the Bible from the monuments of Egypt*, p. 171; Wilkinson's *Manners and Customs of the Anc. Egyptians*, vol. ii., p. 389). The immorality of Egyptian women always has been and is proverbial (Herod., 2. 111; Diod. Sic., 1. 59; Barhebr., *Chron. Syr.*, p. 217; Prosper Alp., *De Medic. Ægypt.*, 3, 16; Lane's *Modern Egyptians*, vol. i., p. 404).

17. *Spake unto him*.—"No hatred burns so furiously as that which arises from the quenched coals of love" (Bishop Hall).

Hebrew.—The name Hebrew differs in its use from the term Israelite in this respect, that while the latter was appropriated by the Jews themselves from its interesting and solemn associations, the former was the appellation by which they were known among foreigners. The one pointed to the *covenant* relations of the people, the other to their *political and external aspect*.

21. *Keeper of the prison.*—Lit., “keeper of the house of the tower;” *i. e.*, the strong state prison. This keeper was most likely an officer under Potiphar, having charge of the state prisoners (comp. xxxix. 21—23, and xl. 4). Potiphar must soon have discovered Joseph’s innocence, although for prudential motives he may have been unwilling to release him.

CHAPTER XL.

1. *Butler . . . baker.*—*Sept., Onk., Syr.*, “the chief butler . . . and the chief baker.”

2. *Chief of the butlers.*—“Chief cup-bearer;” an office of great dignity. Rabshakeh, one of the ambassadors to Hezekiah, and a general under Sennacherib (2 Ki. xviii. 17; Is. xxxvi. 2, &c.), was, as his name imports, chief cup-bearer to the Assyrian king. See also Nehemiah, ch. ii. 1. So among the Turks, the Kilardshi Baschi was an influential officer of the court (Tavernier, *Reisen*, vol. iii., p. 6, &c.).

Chief of the bakers.—Among the Mongols also there was such an officer, possessing much influence (Barhebr., *Chron.*, p. 516). “From all these representations,” says Rosellini, describing the pictured tomb of Rameses IV., “it is clear that the Egyptians were accustomed to prepare many kinds of pastry for table” (vol. ii., 2, p. 464). Such an office was no sinecure if the Egyptian monarch’s table was supplied as was that of Abu Moslem, who is said to have consumed at his table every day three thousand tarts, one thousand sheep, besides oxen and fowls; and to have had a thousand cooks.

5. *According to the interpretation.*—*i. e.*, according to Baumgarten, “They had an impression that their dreams were not of the ordinary kind, therefore it is said in addition, that each dream had its own interpretation.” So deeply impressed were they with their dreams (ver. 6), that each was conscious of a peculiar and appropriate meaning, and troubled and anxious to discover it.

8. *Do not interpretations.*—“The theocratic idea of

dreams,” says Havernick, “is quite a peculiar one, as it makes a strict distinction between true and false dreams. Of dreams sent by God He is the only interpreter (ch. xli. 16, 28, 32, 39; Dan. ii. 28, 47).”

9. *Vine.*—Superficial objectors, quoting Herodotus and Plutarch, have decided that the sacred writer, in placing vines in Egypt, has made a mistake. This objection the monuments have triumphantly refuted. “They shew that in Egypt, even in the most ancient times, the vine was cultivated and wine made” (Rosellini, vol. ii., 1, p. 373. So Champoll., *Brief.*, &c., p. 51; Wilkinson, vol. ii., pp. 151—170; Taylor, p. 48, &c.).

13. *Lift up thine head.*—*Onk., Syr., Arab.*, “remember thee.”

14. *House.*—*Sept., Onk., Syr., Vulg.*, “prison.”

16. *Three white baskets.*—*Prop.*, “three baskets of white bread.” So Gesenius, Tuch, Maurer, Baumgarten, Knobel, &c. *Sept.*, “fine bread;” *Onk.*, “best bread;” *Vulg.*, “fine flour;” *Ps. Jon.*, “pure bread.”

23. *Did not remember.*—“The ingratitude of courtiers is of very ancient date” (Cahen).

CHAPTER XLI.

1. *Two full years.*—Most probably to be dated from the last event mentioned.

The river.—The word found here for the first time is Egyptian—“*iaro*” (Peyron, *Lex. Copt.*, p. 40). It is the native name for the Nile, and is generally used for it in the Bible. The appearances in the dreams of Pharaoh are thoroughly Egyptian.

2. *In a meadow.*—“*Achu*,” translated “meadow,” is an Egyptian word for marsh-grass, reeds, bulrushes, &c., growing on the border of the Nile (Peyron, *Lex. Copt.*, p. 16; Meier, *Wurzelw.*, p. 702).

6. *East wind.*—The south-east wind—the Chamsin. “This wind,” says the geographer Ukert, “works destruction on everything. The grass withers so that it entirely perishes if it blows long.” See also Lane’s *Modern Egyptians*, vol. i., p. 3.

8. *Magicians.*—See note on Ex. vii. 11.

14. *Shared.*—“So particular were they on this point, that to have neglected it was a subject of reproach and ridicule; whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artist represented him with a beard” (Wilkinson, vol. iii., p.

357). Foreign slaves were obliged also "to conform to the cleanly habits of their masters" (*Ib.*, p. 358; Rosellini, vol. ii., p. 395).

16. *It is not in me.*—*Sept.*, "Not so; without God there shall not an answer of peace be given to Pharaoh;" *Onk.*, "Not from my wisdom, but from the Lord shall an answer of peace be given to Pharaoh;" *Vulg.*, "without me God will give, &c.;" *Sam.*, "Not so; without me God, &c." The first word Joseph addressed to Pharaoh is אֲנִי, "It is not in me." Noble fidelity to the cause of God!

32. *Doubled . . . twice.*—In the same manner we must understand the repetition of Joseph's dream.

34. *Fifth part.*—*Onk.*, "and fortify the land." The number five seems to have been peculiarly in favour with the Egyptians (comp. Gen. xliii. 34; xlv. 22; xlvii. 2; Is. xix. 18). It was, perhaps, their sacred number.

42. *Ring.*—"To give the ring to another person is the utmost mark of confidence" (Lane's *Modern Egyptians*, vol. i., p. 44).

Fine linen.—*i. e.*, in princely and priestly robes. "Such garments," says Hengstenberg, "belong necessarily to the naturalization of Joseph." The material was the Egyptian byssus, a fabric now ascertained by microscopic investigation to have been made wholly of linen (Thomson in *Lond. and Edinb. Phil. Mag.* for November, 1834). "It fully justifies," says Sir. J. G. Wilkinson of a specimen in his possession, "all the praises of antiquity, and excites equal admiration at the present day, being to the touch comparable to silk, and not inferior in texture to our finest cambric." Some species of this Egyptian manufacture are indeed finer than the finest productions of the Dacca looms, containing 152 threads per square inch in the warp, and 71 in the woof.

Gold chain.—"The gold chain," *i. e.*, the chain of office.

43. *Second chariot.*—So on the monuments, royal and princely persons constantly appear in chariots.

Bow the knee.—*Heb.*, "abreeh;" *Onk.*, *Pers.*, *Targ. Jer.*, "father of the king" (אב father, אב Chald., king, Buxtorf, *Lex. Chald.*, col. 2255). Comp. ch. xlv. 8. *Sept.*, "a herald cried before him;" *Vulg.*, *Aq.*, *Gr. Venet.*, *Arab. Erp.*, *Origen*, *Bochart*, *Aben Ezra*, *Kimchi*, &c., "bow the knee," evidently regarding the word as Hebrew, as also did the Masorites. But it is without doubt an Egyptian exclamation used by the heralds before Joseph's chariot. Benfey best explains it,—

"a-bor-k" = "cast yourself down," "prostrate yourself," "do homage" (*U. das e. der Aegypt. Sprache*, pp. 302, 303). So also Meier (*Wurzelw.*, p. 703) and Knobel. Comp. ch. xix. 1; xlii. 6; xlviii. 12.

45. *Zaphnath-paaneah.*—*Sept.*, "Psonthomphanech." Jablonski (*Op.*, vol. i., pp. 207—216) and Rosellini (*Monum. Stor.*, i., p. 185) "P-sot-om-ph-eneh" = "saviour of the age." So Fürst, Tuch, v. Gerlach, &c. *Vulg.*, "saviour of the world." Meier proposes another rendering which certainly suits the connexion better still. He reads "P-sent-om-ph-aneh" = "support of life" (*Wurzelw.*, p. 702). So in the main Delitzsch and Lepsius. *Onk.*, *Syr.*, *Arab.*, *Rashi*, *Nachman.*, *Abarban.*, "revealer of secrets."

Asenath.—*Egypt.*, "As-neit" = "she is of (belonging to) Neith," the Minerva of the Egyptians. So Gesenius, Fürst, Kurtz, &c. Comp. *Nitocris*, *Psammenitus*, *Tanitic*, &c.

Potipherah.—Apparently the same name as Potiphrah (see note on ch. xxxvii. 36). The name was peculiarly appropriate as belonging to the priest of On.

On.—*Egypt.*, "On," the sun. The Heliopolis of the Greeks, and the Bethshemesh of the Hebrews. *Sept.* and *Vulg.*, "Heliopolis." "Nothing," says Lepsius, "remains of this celebrated city, which prided itself on possessing the most learned priesthood next to Thebes, but the walls, which resemble great banks of earth, and an obelisk standing upright and perhaps in its proper position. This obelisk possesses the peculiar charm of being by far the most ancient of all known obelisks; for it was erected during the old empire by King Sesurtesen I., about b.c. 2300" (*Discov. in Egypt*, Eng. tr., p. 17). Joseph thus became allied to the nobility of the kingdom, for such the priests were (Heeren, *Hist. Res.*, vol. ii., p. 124). Doubtless this marriage was brought about by command of the king, who was, as Leemans has proved, invested with the highest sacerdotal dignity. Ampère has shewn that the priest and the soldier, and the priest and the civilian, were often united in the same person; and that military men and civilians might and did marry into priestly families (*Revue des Deux Mondes*, Sept., 1848). It may be asked, was Joseph acting right in marrying an Egyptian, daughter of a priest of the sun? To this it may be replied, that only union with Canaanitish women was regarded as wrong by the patriarchs (ch. xvi. 3; xxiv. 3; xxvi. 34. 35; xxviii. 1), and that it is impos-

sible to say how far religion may have degenerated at that time in Egypt. It was not probably in a worse state than at Haran (xxx. 19, 30), if so bad.

48. *Seven years.*—Both *Sam.*, *Sept.* and *Syr.* add, “in which there was plenty.”

51. *Manasseh . . Ephraim.*—It is pleasing to find Joseph in his prosperity attributing all to God. Never, perhaps, had any servant of God a more profound and abiding consciousness of his Master's presence.

54. *Seven years of dearth.*—“The history of Egypt,” says Rosenmüller, “abounds in examples of the fearful consequences of an incomplete inundation” (*Alterth.*, vol. iii., p. 214). Maerizi (Quatremère, *Mém. sur l'Égypte*, ii., p. 401, &c.) describes a famine which took place in 1060, and Abdallaïf (*Relation de l'Égypte, par de Saey*, p. 332, &c.), one which occurred in 1199 and lasted two years, in which human flesh was commonly eaten. The latter account is translated in the *Amer. Bib. Rep.* for 1832, pp. 657—680. Both these famines extended to neighbouring countries. Famine arising from a scarcity of water in the Nile must, as Winer says, have been more severe in early times, when the river had not as yet been made so available by means of canals and sluices. See note on ch. xlvii. 20.

56. *Storhouses.*—Lit., “opened all, in which;” elliptical, for “all the storhouses in which was grain;” *Out.*, “opened all the storhouses in which there was grain.” So also *Sept.*, *Vulg.*, *Syr.*, *Sam. Text.*

57. *All lands.*—*i.e.*, adjacent, likely to be affected by the same cause—want of rain in the more mountainous regions. Egypt occupies just the centre of the vast rainless region stretching over the greater part of N. Africa, Arabia and Iran (Bromme, *Atlas zu A. v. Humboldt's Kosmos, Karte* 21). The remark introduces the next chapter.

CHAPTER XLII.

2. *Behold I have heard.*—We may wonder why Joseph did not, immediately on his accession to power, inform his aged and mourning father of his prosperous circumstances. Seven or eight years had passed since then, and yet no word had been sent to Jacob. This delay arose, we may feel well assured, from no forgetfulness or undutifulness on Joseph's part, for the whole history represents him as having a peculiarly affectionate dis-

position. He was doubtless, in this matter, under the especial guidance of Ilim, by whom his steps throughout life had been ordered, and who, determined to bring the chosen race into Egypt, that they might there be prepared for his purpose (Küchler, *De causa, quare Josephus*, &c., in Pott's *Sylloge*, vol. iii., pp. 313—325).

6. *Sold to all...land.*—This does not refer to the retail corn trade, but to the general regulation of the price and quantity supplied to the people of Egypt, and especially to foreign caravans.

7. *Spake roughly.*—Joseph's whole conduct to his brethren was designed to bring them to a proper sense of their sins, and thus to prepare the way for the profitable reunion of the family in Egypt. The wisdom with which he, by God's blessing, secures this important end, is most marked, and proves that Joseph was well qualified for his high post by his accurate knowledge of character and motives.

11. *All one man's sons.*—*i.e.*, “Family wants, not perilous plots, have brought us here.”

14. *Spies.*—They had evidently come from the north-east, on which side Egypt was peculiarly exposed (Herod., iii., 5).

15. *By the life of Pharaoh.*—Comp. 1 Sam. xvii. 55; 2 Sam. xi. 11. Diod. Sic., i., 19.

Youngest brother.—Demanded, that thus their thoughts might revert to their long committed sin. The design succeeded (ver. 21, 22).

18. *God.*—*Heb.*, Ha-Elohim, “the God.” *i.e.*, the true God, often equivalent in meaning to Jehovah (Nord., *Heb. Gr.*, § 721, 2; Gesen., *Gr.*, § 107, 2).

24. *Simeon.*—Doubtless because he had displayed peculiar hardness of heart (ch. xxxiv. 25). The measure was adopted with a view to the good of Simeon and the rest of his brethren (Bush).

27. *Inn.*—Stopping-place, camping-ground.

CHAPTER XLIII.

2. *A little food.*—“It is not credible,” says Rosenmüller, “that nine men with nine sacks could convey enough corn to last the large family of Jacob long.” It is, however, very evident from the history itself, that the famine, as far as Canaan was concerned, must at first chiefly be understood of a deficiency of corn. Grapes, pistachio nuts, almonds, &c. (ch. xliii. 11), were still to

be obtained. But even that was felt severely enough. Burckhardt tells us that the Bedouin dishes everywhere consist chiefly of flour and butter. "It is the want of corn," he says, "that obliges all Bedouins to keep up any intercourse with those who cultivate the soil. . . It is only when circumstances force them, that Arabs content themselves with a diet of milk and meat alone" (*Notes on the Bedouins and Wahâbys*. London, 1830. 4to.).

11. *Best fruits*.—Lit., "the ornament of the land;" i. e., its most celebrated productions (Hengst., *Ps.*, vol. iii., App., p. v.). These, with two exceptions, are the same as those conveyed to Egypt by the Ishmaelite caravan (ch. xxxvii. 25); an additional proof not only that the land produced these articles of commerce, which some would bring from India, but that the value set on them in Egypt was great.

Honey.—The Arabic "dibs," syrup from grapes. Hebron, the provinces of El-Belka, and Hauran are celebrated even now for this production (Ritter, *Erzk.*, vol. xv., pp. 816, 1123).

Nuts.—Pistachio nuts. This fruit is still found in many parts of Palestine. It is in great request in the East for confectionary and as a dessert.

14. *I am bereaved*.—The expression of un murmuring resignation (Est. iv. 16). Affliction had done its chastening work. He who had not long before said, "All these things are against me," was now submissive; and then the blessing came.

21. *We opened our sacks*.—In ch. xlii. 27, one of the brothers is said to have opened his sack at the stopping-place; afterwards (ver. 35) we are told the discovery of every man's money was made at home. Here the opening of the sacks and the finding of the money take place at the stopping-place. There is no contradiction. The first discovery of the money was made at the camping-ground; the fact that each man's money was in his sack was revealed at home, when all the sacks were emptied. Before Joseph, the brothers, as was natural, referred to the earliest discovery of the coin, in connexion with which, since the specification of no other time was needed, the whole account is given.

32. *By himself*.—Joseph, with that regard to his high rank which was so required in Egypt, ate by himself. Herodotus mentions the unwillingness of the Egyptians to have any familiar intercourse with foreigners (ii., 41).

Might not eat.—Onk., "because sheep, which the

Egyptians worship, the Hebrews eat." Scarcely anything prevents free intercourse among nations more than a difference of diet arising from religious scruples.

34. *Five times*.—See note on ch. xli. 34.

CHAPTER XLIV.

5. *He divineth*.—"The steward of Joseph (ch. xliv. 5) in order to magnify the value of the cup which his brothers were said to have stolen, designates it as that out of which he divineth" (Hengst.). This mode of divination is mentioned by Jamblicus in his work on Egyptian mysteries (p. iii., § 14, p. 68). It was also common among the Chinese and the Persians. Norden (*Travels*, vol. iii., p. 68) proves that the practice still exists in Nubia. A well authenticated instance of its use in Egypt at the present day is given in the *Revue des Deux Mondes* for Aug., 1833. See note on ver. 15.

15. *I can certainly divine*.—This is certainly not to be understood as implying a claim to the art of divination. Such a claim would be altogether inconsistent with the known character of Joseph. He seems here to assume the Egyptian of high rank and priestly order to account for his supposed discovery of the cup, and to impress the minds of his brothers with his apparently supernatural powers. He feigned first to be a stranger, then to discredit the statements of his brothers, and now he, in order still further to accomplish his designs, conveys the impression of his mysterious knowledge. This was the final development of the trial he was making of the temper of his brethren.

CHAPTER XLV.

1. *Could not refrain*.—"Now, at length, all the love which during twenty-two long years has been pent up in his breast, bursts forth with irresistible might. Judah's speech—the most affecting specimen of natural eloquence we are acquainted with—the noble sacrifice he is ready to make, and the strong appeal which he unconsciously addresses to Joseph's filial and fraternal affection, are triumphant to an extent, for which even Joseph himself, perhaps, was not quite prepared. He could only find voice to order his attendants to withdraw" (De Sola).

5. *Angry with yourselves.*—Lit., “let it not burn in your eyes;” *Sept., Onk.*, “let it not be painful in your eyes.”

6. *Earing.*—An old English word, from the Anglo-Saxon “erian,” to plough. It is used elsewhere (Ex. xxxiv. 21; Deut. xxi. 4; 1 Sam. viii. 12; Isaiah xxx. 24), and is frequently found in the writings of Chaucer, Tyndale, Shakespeare, &c.

8. *But God.*—Three times in this short address Joseph traces all to God. This reiteration expresses the strength of his own convictions, and his earnest desire to soothe the agitated spirits of his brothers.

Father.—*i. e.*, a fatherly counsellor, a wise adviser. So Haman is styled second father to Artaxerxes (Esth., Gr., xiii., 6), and Lasthenes (1 Macc. xi. 32) is called “father” by King Demetrius; “Thou shalt be to him (to the Caliph) a father” (Barheb., *Chron. Syr.*, p. 219).

10. *Goshen.*—See note on ch. xlv. 34.

12. *My mouth.*—*Onk.*, “that I speak to you in your own language.”

19. *Thou art commanded.*—“This royal command was requisite, since it was strictly forbidden that waggons should be carried out of Egypt.” So Rashbam. (Comp. ver. 21.) “They (waggons) were commonly used in Egypt for travelling: and Strabo performed the journey from Syene to the spot, where he crossed the river to visit Philæ, in one of these carriages” (Wilk., vol. iii., 180).

22. *Changes of raiment.*—Ordinary oriental gifts (Jud. xiv. 12; 2 Ki. v. 5).

Five changes.—See note on ch. xli. 34.

CHAPTER XLVI.

1. *Beersheba.*—See note on ch. xxvi. 34.

3. *Fear not to go.*—Probably with reference to ch. xxvi. 2, in which his father was commanded not to go to Egypt. “Go, you have my full permission and my blessing.”

4. *Upon thine eyes.*—*i. e.*, shall perform the last act of filial piety (Tobit xiv. 15. Homer, *Il.*, xi., 452; *Od.*, xi. 424).

26. *Three score and six.*—The difficulty pointed out ch. xxxviii. 1, is here presented again. The two sons of Pharez, Hezron and Hamul, and the ten sons of Benjamin appear to have been born before the descent into

Egypt. But this, as Hengstenberg, Delitzsch, and Reinke have proved, was not the intention of the writer. His design was, to use Hartmann’s language, to give a catalogue of the males of Jacob’s family, whether born in Mesopotamia, Canaan, or Egypt, *who became heads of families* (comp. Num. xxvi. 5—56). But this verse (26), it may be said, contradicts this. Only apparently so. Jacob himself is evidently reckoned with the 33 descendants of Leah, as but 32 names are given (Delitzsch, p. 411), and Joseph’s children, who were born in Egypt, are counted. The grand-children of Jacob, mentioned in the list, who were born in Egypt, are, as Delitzsch, Hengstenberg, and Reinke affirm, said “to have gone with Jacob into Egypt in their fathers” (Reinke, *Beiträge*, pp. 100—111; Hengst., *Pent.*, vol. ii., p. 292). The number “seventy” is given as well as the names, in order to shew from what small beginnings the powerful tribes of Israel sprung (Ex. i. 5—7; Deut. x. 22), and to prepare the way for the eldership of the seventy (Ex. xxiv. 1; Nu. xi. 16).

34. *Goshen.*—That part of Lower Egypt lying between Heliopolis and Pelusium, along the Pelusiac branch of the Nile. It answers almost exactly to the modern province of Esh-Shurkiyeh. See Kiepert’s map in Robinson’s *Palestine*, and Rauner’s map in his *Palestina. Sept.*, “Gesem of Arabia;” *Ps. Jon.* and *Targ. Jer.*, “the country of Pelusium;” Saadias, himself an Egyptian, “Sedir,” a fortress and region in Esh-Shurkiyeh. Makrizi (Quatremère, *Mém. sur l’Égypte*, i., p. 61), “the country around Belbeis, and extending to the region of the Amalekites.” Bar Bahlul, “Fostat.” In the Bible it is represented as an eastern border land (Gen. xlv. 28; xlvii. 1; and 1 Chron. vii. 21), in part near the capital (Gen. xlv. 10), abounding in fish (Nu. xi. 5), well watered (Deut. xi. 10), fitted for pasturage (Gen. xlvii. 6), and very fertile (Gen. xlvii. 6). Such, in every respect, is Esh-Shurkiyeh, making all due allowance for centuries of neglect. Although much of the country is mere pasture land, yet it has rich valleys exposed to the inundations of the Nile, and abounding in water. In a valuation of Egypt (1376) for the purposes of taxation, the province Shurkiyeh is said to contain 380 towns and villages, and is valued at 1,411,875 dinars, an estimate higher than that of any of the other provinces of Egypt, with but one exception (Abdallatif’s *Relation de l’Égypte; par De Saey*, p. 583). Even now Dr. Robinson says that the province in question “bears

the highest valuation, and yields the largest revenue." "There are here," he adds, "more flocks and herds than anywhere else in Egypt, and also more fishermen." The Rev. E. Smith, in travelling from Belbeis to El-Arish, found an "immense plain," the limits of which to the south-east he could not discern. The soil of this plain was "a dark mould." The Wady Tumilat, part of Goshen, is even now, according to Le Père, in full cultivation. Lepsius speaks of Goshen as a "fruitful country." It may be asked, how came Pharaoh to give such a valuable part of country to the posterity of Jacob? The answer is easy. It was a border land, and for the most part better adapted for pasturage than agriculture. The Hyksos had not very long before been driven into Palestine. However well it might be fitted for those whose habits were nomadic, and who had always lived among strangers, it presented, from its contiguity to the seat of protracted war, but few attractions to the settled habits of the Egyptians. "From Herodotus we learn," says Heeren, "that almost the whole military force of Egypt was stationed in Lower Egypt, sixteen and a half districts being possessed by them in the Delta, and only two elsewhere." It is worthy of remark, that when the Turks conquered Egypt, their Arab confederates were rewarded with this very region (Quatremère, *Mém. l'Egypte*, vol. i., p. 60), as were also the Bedouins on the occupancy of the country by the French (Rosenmüller, *Alterth.*, vol. iii., p. 250).

An abomination.—This antipathy arose not only from the abiding hostility between a settled people and nomad tribes, but also, and chiefly, from historical circumstances. Wilkinson, Bunsen, and Lepsius assert that the hated Hyksos or shepherd-kings reigned over Egypt, and were driven out of it before the time of Joseph. This foreign rule was always regarded by the native Egyptians with the deepest detestation. There is now a mummy in Paris having a shepherd bound with cords painted beneath its buskins. So great was the hatred entertained against this race that their figures were wrought into the soles of their sandals, that they might tread at least on their effigies.

CHAPTER XLVII.

1. *Flocks . . . Goshen.*—Joseph seems designedly to have mentioned the flocks and herds of his father and

brothers in connexion with Goshen, that Pharaoh might the more readily be led to apportion that region to them (comp. verses 4, 6). He himself, in his progress through the land (ch. xli. 46) would well know which district would suit his relatives best, and would doubtless wish to locate them as near to the promised land as possible.

2. *Some of his brethren.*—Prop., "from the whole number." So Gesenius, Tuch, Baumgarten, Schröder, De Wette, Fürst, Biesenthal, Knobel, &c.

Five.—See note on ch. xli. 34.

6. *In the best of the land.*—See note on ch. xlvi. 34.

Rulers over my cattle.—*Arab.*, "rulers over those who are set over my herds." The monuments, and the writings of Herodotus and Diodorus prove that the breeding and tending of cattle was an important part of Egyptian husbandry. "The influence of religion," says Heeren, "on the breeding of cattle, seems to have been less than might have been expected, where animal idolatry formed so essential a part of the religion of the people." The king's cattle were most probably collected in Goshen, "the best of the land" for them.

9. *Few and evil.*—The question of Pharaoh seems to have arisen from the venerable appearance of the patriarch. "How old you look! What is your age?" Jacob's reply intimates that long-continued sorrow, rather than great length of days, had brought on the appearance of extreme old age. He was at this time 130 years old. Isaac had reached the age of 180, and Abraham that of 175.

11. *Rameses.*—*Arab.*, "Beth-Shemish" = Heliopolis. See note on Ex. i. 11.

13. *Land of Canaan fainted.*—The progress of the famine is minutely detailed (comp. ch. xliii. 11; xlvii. 4, 13).

15. *Failed.*—Much of the wealth of the Egyptians arose from the sale of corn. This source of income had for years been closed. No wonder then that the money soon failed. Aristotle informs us that an attempt to prohibit the exportation of corn rendered the payment of the public taxes an impossibility (*De Re. Fam.*, op. ii., p. 395).

19. *Give us seed.*—This transaction seems to have taken place the last year of the famine. The Egyptians by this time had learned to place confidence in Joseph's prediction (ch. xli. 30), which must have been well known. Hence they asked for *seed-corn*.

20. *Bought all the land.*—For this Joseph has been

much blamed by some, but without reason. Had the people at first credited his word, there would have been comparatively little distress. But as is too often the case, the prophecy of coming evil, in a time of unwonted prosperity, fell upon ears that heard not. Under the circumstances Dr. Kitto's language can scarcely be regarded as too strong: "We have had," he says, "ourselves, at intervals, frequent occasion to examine the conduct of Joseph in this transaction very closely, and we must acknowledge, that the more we have examined it, the better we have understood it, and the more laudable, the more wise, and the more free from objection it has appeared" (*Daily Bible Ill.*, vol. i., p. 437). The remarkable coincidence between this account and that given by Herodotus (ii. 109) deserves to be noticed. Respecting it Bunsen says: "The revolution in the ownership of the land, by which the freehold of all Egypt, except the temple-estates, became subject to rent, is a great historical fact, unequivocally contained in both accounts: it cannot have happened twice" (*Ægypten's Stelle*, ii., p. 321. See also *The Theological Critic* for 1851, p. 72). This absolute possession of all the land of Egypt, with the exception of that belonging to the priests, bringing in a stated revenue, together with the vast amount of gold obtained by the sale of corn, must have rendered the reigning monarch far more powerful than any of his predecessors. Now it is somewhat singular that Egyptian tradition attributes the division of Egypt into *nomes* (Diod., i., p. 64), the extensive system of canalization (Diod., i., p. 66), and glory of foreign conquest, to that same Sesostris, who, according to Lepsius (*Chron. der Ägypten*, p. 384) was the Pharaoh of Joseph.

21. *He removed them into cities.*—For greater convenience in the distribution of food (xli. 48), and for the purpose of carrying out more efficiently their own proposal (ver. 19), with which, a residence on what had been their own property would have greatly interfered. This removal accounts, v. Bohlen thinks, for the great number of cities (20,000 cities and towns) in Egypt, and agrees well with the statement of Herodotus (ii., 109), that Sesostris divided all Egypt, giving to each individual a portion of land for which a stated rent was to be paid (Heeren, *Hist. Res. Af. Nat.*, vol. ii., p. 138, 329).

22. *Land of the priests.*—Wilkinson shews from the monuments that only kings, priests, and the military (who held lands of the king) are represented as land-

owners (vol. i., p. 263). Herodotus (ii., 109) and Diodorus (i., 73) assert the same. "So much is certain," says Heeren, "that a greater, perhaps the greatest and best part of the land, was in the possession of the priests" (Heeren, *Hist. Res. Af. Nat.*, vol. ii., p. 127).

26. *Fifth part.*—See note on ch. xli. 34. This imposition of a tax of only a fifth was an act of great liberality, and seems to have been based on pre-existing customs (ch. xli. 34). Burekhardt says that the taxes now levied on the fellahs of Egypt amount to about seventy per cent. on the clear produce; a statement which Dr. Robinson confirms (*Palestine*, vol. i., p. 43). The Turkish landholders in Syria demand a fourth of the harvest (Ritter, *Erdk.*, vol. xv., p. 849). Pausanias says that the Messenians gave the half of their produce to the Spartans (4, 14, 3). See also Lane's *Modern Egyptians*, vol. i., pp. 171—179.

29. *Under my thigh.*—See note on ch. xxiv. 2.

30. *Burying-place.*—See note on ch. xxxiii. 20.

31. *Swear unto me.*—Probably in order that Joseph might plead his oath as a reason for leaving the kingdom. Comp. ch. l. 5, 6.

Bed's head.—So *Onk.*, *Ps. Jon.*, *Talmud*, *Aq.*, *Synn.*, *Vulg.* See also ch. xlviii. 2; xlix. 33; 1 Ki. i. 47. *Sept.*, "upon the top of his staff," reading $\text{פָּרְשֵׁי הַמַּטֵּה}$. So also Heb. xi. 21, where, as is uniformly the case throughout the epistle, the Septuagint version is quoted. In the passage prayer and praise are offered to God.

CHAPTER XLVIII.

3. *Luz.*—See note on ch. xxviii. 19.

5. *Are mine.*—Joseph was in a measure lost to Jacob. He belonged to another people. He was a naturalized Egyptian. Thus but one son of the much loved Rachel remained. This deficiency was made good by the adoption of Joseph's sons.

As Reuben and Simeon.—i. e., Ephraim should succeed to the birthright in place of Reuben (xxxv. 22; xlix. 3, 4; 1 Chron. v. 1), and Manasseh should take the place of Simeon (xxxiv.; xlix. 5—7), the next in order of birth. Joseph, in his children, had thus the honours and double portion (Deut. xxi. 16, 17) of the first-born.

6. *After the name.*—They shall be regarded as belonging to the tribes of Ephraim and Manasseh—shall have no tribal name of their own.

7. *Rachel died by me.*—A tender and solemn reference to the past, which, recalling at the same time the sin of Reuben and Simeon, would shew the reason of his present procedure in relation to the sons of Joseph.

10. *See.*—*Syr.* adds, "well."

19. *Between his knees.*—*i. e.*, Jacob's. Rising from his bed, the aged and dying patriarch put his feet to the ground, drew near him his adopted sons, blessed them and their brethren, and then "drew up his feet into the bed" and died (ch. xlix. 33).

14. *Guiding . . . wittingly.*—"Circumspectly," "purposely." *Sept., Vulg., Ps. Jon., Targ. Jer., Syr.*, "changing his hands," *i. e.*, crossing them.

16. *My name be.*—A probable reference to the Egyptian relations of the adopted sons. Let them not be fascinated by the attractions of their mother's country, but be the true descendants of the fathers of the chosen race.

A multitude.—Lit., "increase exceedingly." The posterity of the sons amounted to 85,200 souls in the time of Moses.

22. *Our portion.*—Lit., "our shoulder," *i. e.*, a load, portion. *Syr.*, "an excellent portion;" *Ps. Jon.*, "the city of Shechem and one portion."

Which I took.—Used prophetically, according to Tuch, Baumgarten, Schröder, Delitzsch, Knobel and others (Ewald, *Gr.*, Eng. tr., § 262). Jacob, according to these writers, means that a larger portion should be allotted to the sons of Joseph when he, in the person of his descendants, should have conquered the land. Thus the language is in keeping with the prophetic blessings that follow. Comp. xlix. 28.

CHAPTER XLIX.

1. *And Jacob called.*—This dying, prophetic song of Jacob,—the first poem, with a slight exception (ch. iv. 23, 24) in the Bible,—has been very paraphrastically treated by the Targumists and other ancient versions. But little use, therefore, will be made of them. A translation of the whole is rather given, in preparing which Herder, De Wette, Arnheim, Kurtz, Knobel, and De Sola have been consulted. A few introductory remarks seem required. 1. The order followed is this; the six sons of Leah are first mentioned, then the four sons of Bilhah and Zilpah, and last of all those of

Rachel. Compare ch. xxxv. 23—26. 2. Remarkable prominence is given to the individual character of each tribe-founder. "The person of the founder and the tribe are, as it were, equalized with one another; that which is prominent as the characteristic peculiarity of the former, finds its reflection in his posterity" (Havernick). See note on ch. xxxvi. 31. 3. From the knowledge we possess of the history of Reuben, Simeon and Levi, and the relation between that and the prediction respecting their posterity, we may infer that well-known circumstances, though unknown to us, lay at the foundation of most, if not all, of the other predictions. 4. While the patriarch "ranges his children, like zodiacal signs, around his bed, not by name only, but by emblem," he also spreads as it were "the map of Canaan" before him, declares his children its proprietors, and dimly points out their respective territories. 5. Throughout the whole, the deep love of Jacob for his noble son Joseph is touchingly displayed.

Reuben, my first born thou,
My vigour, the firstling of my might;
Pre-eminent in strength, excelling in power!
Impetuous as the flood,
Thou hast precedence no more!
For thou wentest up to thy father's bed,
Then thou didst defile—my couch he ascended!
Simeon and Levi, brothers,
Instruments of violence their swords,
My soul, their assembly enter not,
My heart, their company join not,
For in their anger they slew a man,
And in revenge they ham-strung an ox.
Cursed be their vengeful anger!
Cursed be their cruel wrath!
I will divide them in Jacob,
And scatter them in Israel.
Judah (praised), thee thy brethren shall praise;
On the neck of thy enemies is thy hand:
Thy father's sons bow down to thee.
A lion's whelp is Judah.
From the prey, my son, thou risest.
He kneels, he crouches, as a lion,
As a lioness—who shall rouse him?
The sceptre from Judah shall not depart,
Nor the staff from between his feet,
Until Shiloh come,
And him the nations obey.
To the vine he bindeth his ass,
To the choice vine his ass's colt.
He washes, in wine, his garment,
In grape-blood his mantle.
His eyes glow with wine,

His teeth are white with milk.
Zebulun (dwelling), by the sea he dwells:
 He is a road-stead for ships;
 His coast stretches to Zidon.
Issachar (bought with a price), a strong ass;
 Lying between the pens,
 He seeth that repose is sweet,
 And the land beautiful,
 So he stoopeth his shoulder to the burden
 And becomes subject to service.
Dan (judge) judges his people,
 As one of the tribes of Israel.
 Dan is a serpent in the way,
 An adder in the path,
 Biting the heels of the horse:
 The rider falls backward—
 For thy help I hope, O Jehovah!
 Gad (troop), a troop attacks him,
 But he repels them.
 From *Asher*, rich his food;
 He yieldeth princely dainties.
Naphthali, a bounding hind—
 Words of pleasantness he brings.
 A fruitful stem is *Joseph*;
 A fruitful stem by a well,
 Whose branches shoot over the wall.
 They harassed him, they shot at him,
 They hated him—the archers!
 But his bow continueth strong,
 And the arms of his hands are firm.
 By the power of the Mighty One of Jacob,
 From thence—the Shepherd, the Rock of Israel
 From thy father's God—he helpeth thee,
 And the Almighty—he blesseth thee.
 Blessings of heaven above,
 Blessings of the low-lying deep,
 Blessings of the breasts and the womb!
 May thy father's blessings overtop
 The blessings of the eternal mountains,
 The glory of the everlasting hills.
 May they rest on the head of Joseph;
 On the crowned one of his brethren.
Benjamin, a ravening wolf!
 In the morning he devours the prey:
 At night divides the spoil.

Last days.—Lit., “the afterhood of days,” as Faber translates it. *Onk.*, “in the end of days.” The expression is here used probably with a general reference to futurity, since, however appropriately ver. 10 may suit Messianic times, the same cannot be said of the other predictions. Comp. Nu. xxiv. 14; Deut. iv. 30.

4. *Thou . . . he*.—The change of person gives strength to the speaker's indignation. He thus appeals as it were to the sympathies and feelings of all present.

10. *Lawgiver . . . feet*.—Better, “the sceptre from between his feet.” Fürst, Biesenthal, Kurtz, Knobel, &c. On the monuments of Persepolis, kings are represented sitting, with long sceptres between their feet (Chardin, *Voyages*, ix., p. 81, Paris edit., 1723; Niebuhr, *Riesenh.*, vol. ii., p. 145, &c.). Agamemnon, the king of the “sceptre bearing kings,” is in Homer described as leaning on his sceptre while speaking (*Il.*, ii., 100—109).

Shiloh.—This prediction has been regarded as referring directly or indirectly to the Messiah, by the great majority of ancient and modern commentators. They are doubtless correct. To our first parents, recently expelled from Paradise, the promise was given that “the seed of the woman should bruise the serpent's head.” Subsequently, the childless Abraham was assured that in his seed all the families of the earth should be blessed. And now, the weary, way-worn Jacob, in his prophetic song, dwells with unwrapped and holy delight on the rest-giver, who should reign for ever in peace. The first prediction was general; the second limited the promise to the family of Abraham; the third defined the very tribe. And while the promise given to Eve was appropriate to her condition, and adapted to soothe her mind, and that vouchsafed to Abraham met the very yearnings of his soul, the inspired utterances of Jacob reveal the direction of his own desires, and admirably serve to sustain the minds of his posterity in the land of exile and of bondage. The most important opinions respecting the meaning of the word *Shiloh*, on the part of those who correctly maintain its Messianic bearing, are these. 1. That it is an abbreviated form for לְיִשָּׁע , “to whom it (the dominion) belongs;” *i. e.*, the Messiah. So most of the ancient versions, viz., *Onk.*, *Targ. Jer.* (Hengst., *Christ*, vol. i., p. 55), *Sept.*, *Aq.*, *Symm.*, *Theod.*, *Syr.*, *Saad.*, *Bereschith Rabba*, *Tanchum*. This rendering is followed by Jahn, Hess, De Wette, Turner, &c. 2. That the word is derived from שָׁלוֹם , “to be at rest,” and means “until rest,” “a peaceful time” shall have come, *i. e.*, when Messiah shall reign. So Gesenius, &c. Kurtz makes the word under consideration the object, and translates, “until he (Judah) shall arrive at rest.” “The first preliminary and imperfect exhibition of the rest here promised,” says Kurtz (*Geschichte*, p. 269), “found its fulfilment in the time of Joshua,” but this was only “introductory to an absolute rest, in which it finds its widest, highest and ultimate fulfilment.” Thus he regards the prophecy as pointing in its fulness of

meaning to the Messiah, in whom Judah was to attain to that eminence and tranquillity, but faintly shadowed forth by its position in the order of march through the desert, its glory under David, and its peace under Solomon. This view of the passage has certainly much to commend it. 3. That it is to be taken in a personal sense, and applied to the Messiah,—“the peacemaker.” So Knapp, Rosenmüller, Wimer, Hengstenberg, Tholuck, Schröder, v. Gerlach, Delitzsch, Pye Smith, Bush, &c. The last opinion, all things considered, seems to be the most correct. The remembrances of Bethel and Peniel were doubtless fresh in the mind of the dying patriarch. The visible and personal had impressed him profoundly, and now he sees in prophetic vision, in the distance indeed, and somewhat indistinctly, no abstraction and no mere prosperous state, but a prince whose peaceful sway the nations should own, and in whose successes Judah should realize his highest destiny. Traditions centre in *persons*, and so do prophecies.

18. *I have waited*, &c.—Jacob seems in these words to express his confidence in God in view of the dangers to which Dan would be exposed. The explanation may, however, have a profounder meaning. It occupies exactly the middle place between the leading predictions—that addressed to Judah, and that to Joseph. Foreseeing the fatal struggle for supremacy between these powerful tribes, the patriarch may thus have expressed at once his fear and his faith.

21. *A hind . . . words*.—Some circumstances of which we are ignorant probably gave rise to this prediction (see note, ver. 1). May not Naphtali, on returning from Egypt, have *outripped* his brothers, and first conveyed to his father the *joyful news* of Joseph's existence and dignity?

CHAPTER L.

1. *Wept*.—It accords well with the foregoing history, that of all the sons of Jacob, Joseph lays most to heart his father's death.

2. *Physicians*.—“Every great family, as well as every city, must needs, as Herodotus expresses it, swarm with the faculty. A multitude of these domestics would now appear an extravagant piece of state even in a first minister. But then we see it could not be otherwise,

where each distemper had its proper physician” (Warburton's *Div. Leg.*, b. iv., 3, 83).

3. *Threescore days*.—Diodorus says that the mourning for a king among the Egyptians continued seventy-two days (i., 72), and Herodotus fixes the time at seventy days, during which the body remained in the hands of the embalmers, and the mourning continued (Heyne, *Spicil. Antig. Mumiarium, Com. Gött.*, iii., p. 85). Here, it seems, forty days were employed in the embalming, and thirty (Nu. xx. 29; Dent. xxi. 13; xxxiv. 8) in the subsequent mourning. On the subject of embalming, see Pettigrew's *History of Egyptian Mummies*, and *Egyptian Antig.*, vol. ii., pp. 96—196.

4. *House of Pharaoh*.—At other times Joseph is represented as having ready access to Pharaoh himself. Among the Egyptians, the hair during mourning was left uncut (Herod., 2, 36). In such a state it was deemed highly improper to appear before the king (ch. xli. 14; and comp. Esth. iv. 2). There was probably another reason. Joseph wished to use the influence of the courtiers in persuading Pharaoh to grant him permission to bury his father in Canaan,—a permission apparently with difficulty obtained (ver. 6) arising from Egyptian exclusiveness, and from the possibility that so valuable a servant as Joseph might avail himself of the opportunity to return to him no more. Hence he urges, through them, the oath he had taken (ver. 5).

7. *Elders*, &c.—Both the officers of the court and the state.

9. *A very great company*.—“The custom of funeral trains was peculiar to all periods and to all the provinces of Egypt” (Rosellini, vol. ii., 3, p. 395).

10. *Threshing-floor of Atad*.—Goren Haatad, the name of a place east of the Jordan. According to Jerome it was afterwards called Beth-Hogla, and was three miles from Jericho and two from the Jordan (Ritter, *Erdk.*, vol. xv., p. 544). But this is doubtless wrong. As threshing-floors were level spaces on the tops of hills or at least on rising ground, they are sometimes used as topographical designations (2 Sam. vi. 6; xxiv. 16, 18, 20, &c.; 1 Chron. xiii. 9). At this spot the armed escort and the servants of Pharaoh stopped. After having celebrated with them a seven days' mourning (1 Sam. xxxi. 13; Judith xvi. 24; Sir. xxii. 13), the descendants of Jacob crossed the Jordan, and went to Hebron. If the views of Lepsius are well founded, that Joseph and his brethren were in Egypt during the reign

of Sethos I., the constant wars that monarch waged with the inhabitants of Canaan would have increased the difficulty which Joseph experienced in obtaining the permission of Pharaoh to go there, and would have dictated the circuitous route taken.

26. *Joseph died . . . Egypt.*—Genesis commences with the word *בְּרֵאשִׁית*, "In the beginning," and ends with "Egypt." From the dawn of creation to the descent into Egypt the progress of events is such as to prove the unity of the book. The account of the creation reaches its aim in Adam; that of the descendants of

Noah in Shem; that of the posterity of Shem in Abraham and his sons. From Paradise we are led to the land of exile. Through all the way the promises of God become more and more numerous, and the predictions of his purposes of mercy clearer and more defined. The grandest utterances of prophecy are always reserved for periods of trial: "At evening time it shall be light." In Egypt the chosen race are to dwell until the yoke of bondage be broken, and a new, grander epoch of its history be introduced.

ABBREVIATIONS USED IN QUOTING THE ANCIENT VERSIONS.

Aq., Aquila, a Greek version, date 2nd century.

Ar. Erp., the Arabic version of the Pentateuch, edited by Erpenius, 13th century.

Gr. Venet., the Greek version in the Library of St. Mark, Venice, 10th century.

Onk., Onkelos, a Chaldee paraphrase, 1st century.

Pers., Persian version in the London Polyglott, 9th century (Rosenmüller).

Ps. Jon., Pseudo-Jonathan, a Chaldeo paraphrase erroneously attributed to Jonathan Ben Uzziel, 7th century (Zunz).

Saad., the Arabic version of Saadiah Haggaon, 10th century.

Sam. Vers., Samaritan version, 2nd century.

Sam. Text., Samaritan Text of the Pentateuch, date uncertain.

Sept., Septuagint Version, 3rd century, B.C.

Sym. or Symm., Symmachus, a Greek version, 2nd century.

Syr., Syriac version, the Peshito, 2nd century.

Targ. Jer., Jerusalem Targum, a fragmentary recension of Pseudo-Jonathan (Zunz, *Gottesdienstlichen Vorträge d. Juden*, pp. 66—72; Davidson, *Bib. Crit.*, vol. i., p. 236.)

Theod., Theodotion, a Greek version, 2nd century.

Vulg., Vulgate, Jerome's translation, end of 4th century.

A full account of the versions, and their value for the purposes of Biblical Criticism, will be given in the Introduction to the Pentateuch.

A TABLE OF QUOTATIONS IN THE NEW TESTAMENT

FROM

THE BOOK OF GENESIS.

The mark [] indicates obscure quotations. () doubtful.

GENESIS.		NEW TESTAMENT.		GENESIS.		NEW TESTAMENT.	
Chap.	Versc.			Chap.	Versc.		
i.	1, &c.	..	2 Pet. iii. 5.	xvii.	7	..	Lu. i. 55.
„	3	..	Heb. xi. 3.	„	10	..	Acts vii. 8. Rom. iv. 11.
„	27	..	2 Cor. xi. 7. Matt. xix. 4.	xviii.	10	..	Rom. ix. 9.
ii.	2	..	Heb. iv. 4.	„	12	..	1 Pet. iii. 6.
„	7	..	1 Cor. xv. 45.	xix.	—	..	2 Pet. ii. 6, &c. Jude 7.
„	9	..	Rev. xxii. 1, &c.	„	24	..	Lu. xvii. 26.
„	22	..	1 Cor. xi. 8.	„	26	..	Lu. xvii. 32.
„	23	..	{ Eph. v. 30, &c. Matt. xix. 5, &c. 1 Cor. vi. 16.	xxi.	1, &c.	..	Heb. xi. 11. Gal. iv. 22, &c.
iii.	1	..	Acts xii. 9.	„	10	..	Gal. iv. 30.
„	4	..	2 Cor. xi. 3.	„	12	..	Rom. ix. 7. Heb. xi. 18.
„	16	..	1 Cor. xi. 3; xiv. 34.	xxii.	1, &c.	..	Heb. xi. 17.
iv.	4	..	Heb. xi. 4.	„	9, &c.	..	Ja. ii. 21.
„	8, &c.	..	{ Matt. xxiii. 35. Heb. xii. 24. 1 John iii. 12. Jud. 11.	„	16	..	Lu. i. 73.
v.	24	..	Heb. xi. 5.	„	17	..	Heb. vi. 14.
vi.	2	..	(Jude 6.)	„	18	..	Acts iii. 25. Gal. iii. 16.
„	9, &c.	..	Heb. xi. 7.	xxv.	23	..	Rom. ix. 12.
„	11, &c.	..	Matt. xxiv. 37, &c. 1 Pet. iii. 20.	„	29, &c.	..	Heb. xii. 16.
vii.	21, &c.	..	2 Pet. ii. 5; iii. 5, 6.	xxvii.	28, &c.	..	Heb. xi. 20.
ix.	6	..	(Rev. xlii. 10.)	„	30	..	Heb. xii. 17.
xii.	1, &c.	..	Acts vii. 3. Heb. xi. 8, &c.	xxviii.	12	..	(John i. 52.)
„	3	..	Gal. iii. 8.	xxxvii.	—	..	Acts vii. 9, &c.
xiv.	18, &c.	..	Heb. vii. 1, &c.	„	9	..	Rev. xii. 1.
xv.	5	..	Rom. iv. 19.	xlvi.	9	..	Heb. xi. 13.
„	6	..	{ Rom. iv. 3. Gal. iii. 6. Ja. ii. 23.	„	31	..	Heb. xi. 21.
„	13	..	Acts vii. 6, &c.	xlviii.	16	..	Heb. xi. 21.
xvii.	5	..	Rom. iv. 17.	xliv.	9, &c.	..	Rev. v. 5.
				„	26	..	[Matt. ii. 23.]
					1, 24, &c.	..	Heb. xi. 22.

A TABLE OF QUOTATIONS IN THE NEW TESTAMENT.

NEW TESTAMENT.		GENESIS.		NEW TESTAMENT.		GENESIS.	
	Chap. Verse.	Chap. Verse.		Chap. Verse.	Chap. Verse.		Chap. Verse.
MATTHEW,	ii. 23 ..	[xliv. 26.]		GALATIANS,	iv. 30 ..	xxi. 10.	
	xix. 4 ..	i. 27.		EPHESIANS,	v. 30 ..	ii. 23.	
	„ 5 ..	ii. 24.		I. TIMOTHY,	ii. 12 ..	iii. 16.	
	xxiii. 35 ..	iv. 8, &c.			„ 13 ..	ii. 22.	
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LUKE,	i. 55 ..	xxii. 16, &c.			vii. 1 ..	xiv. 18, &c.	
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	xi. 51 ..	iv. 8, &c.			„ 4 ..	iv. 4.	
	xvii. 26 ..	vi. 11, &c.			„ 5 ..	v. 24.	
	„ 28 ..	xviii. 20.			„ 7 ..	vi. 9, &c.	
	„ 29 ..	xix. 24.			„ 8 ..	xii. 1, &c.	
	„ 32 ..	xix. 26.			„ 11 ..	xxi. 1, &c.	
JOHN,	i. 1 ..	i. 1.			„ 13 ..	xlvi. 9.	
	„ 52 ..	(xxviii. 12.)			„ 17 ..	xxii. 1, &c.	
ACTS,	iii. 25 ..	xii. 3; xxii. 18.			„ 18 ..	xxi. 12.	
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	„ 8 ..	xvii. 10.			„ 22 ..	i. 24, &c.	
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	„ 17 ..	xvii. 5.			„ 23 ..	xv. 6.	
	„ 18 ..	xv. 5.		I. PETER,	iii. 6 ..	xviii. 12.	
	ix. 7 ..	xxi. 12.			„ 20 ..	vi. 11, &c.	
	„ 9 ..	xviii. 10.		II. PETER,	ii. 5 ..	vii. —	
	„ 12 ..	xxv. 23.			„ 6 ..	xix. —	
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	xi. 3 ..	iii. 16.		I. JOHN,	iii. 12 ..	iv. 8, &c.	
	„ 7 ..	i. 27.		JUDE,	6 ..	vi. 2.	
	„ 8 ..	ii. 22.			7 ..	xix. —	
	xiv. 34 ..	iii. 16.			11 ..	iv. 8.	
	xv. 45 ..	ii. 7.		REVELATION,	v. 5 ..	xliv. 9, &c.	
II. CORINTHIANS,	xi. 3 ..	iii. 4.			xii. 1 ..	(xxxvii. 9.)	
GALATIANS,	iii. 6 ..	xv. 6.			„ 9 ..	iii. 1.	
	„ 8 ..	xii. 3.			xiii. 10 ..	(ix. 6.)	
	„ 16 ..	xxii. 18.			xxii. 1 ..	ii. 9.	
	iv. 22 ..	xxi. 2; xvi. 15.					

The chapters most frequently quoted are i.—iii., vii., xvii., xxii. The passages used most are those descriptive of wickedness, ch. iv. 8 (4 times), vi. 11 (2), of the triumphs of faith, xv. 6 (3); and of future blessings, xxii. 18 (2), &c. Joseph's history, which occupies such a prominent position in the book, is referred to only by Stephen, and in the Epistle to the Hebrews. The importance of the historic details of Genesis is seen in this, that several quotations occur one after the other, many of its incidents being brought together to illus-

trate important truths. Thus in Luke xvii. 26—32, there is reference to four different passages; Acts vii., four; Rom. iv., four; ix., three; 1 Cor. xi., three; Gal. iii., three; 1 Tim. ii., three; Heb. xi., thirteen; and Jude, three.

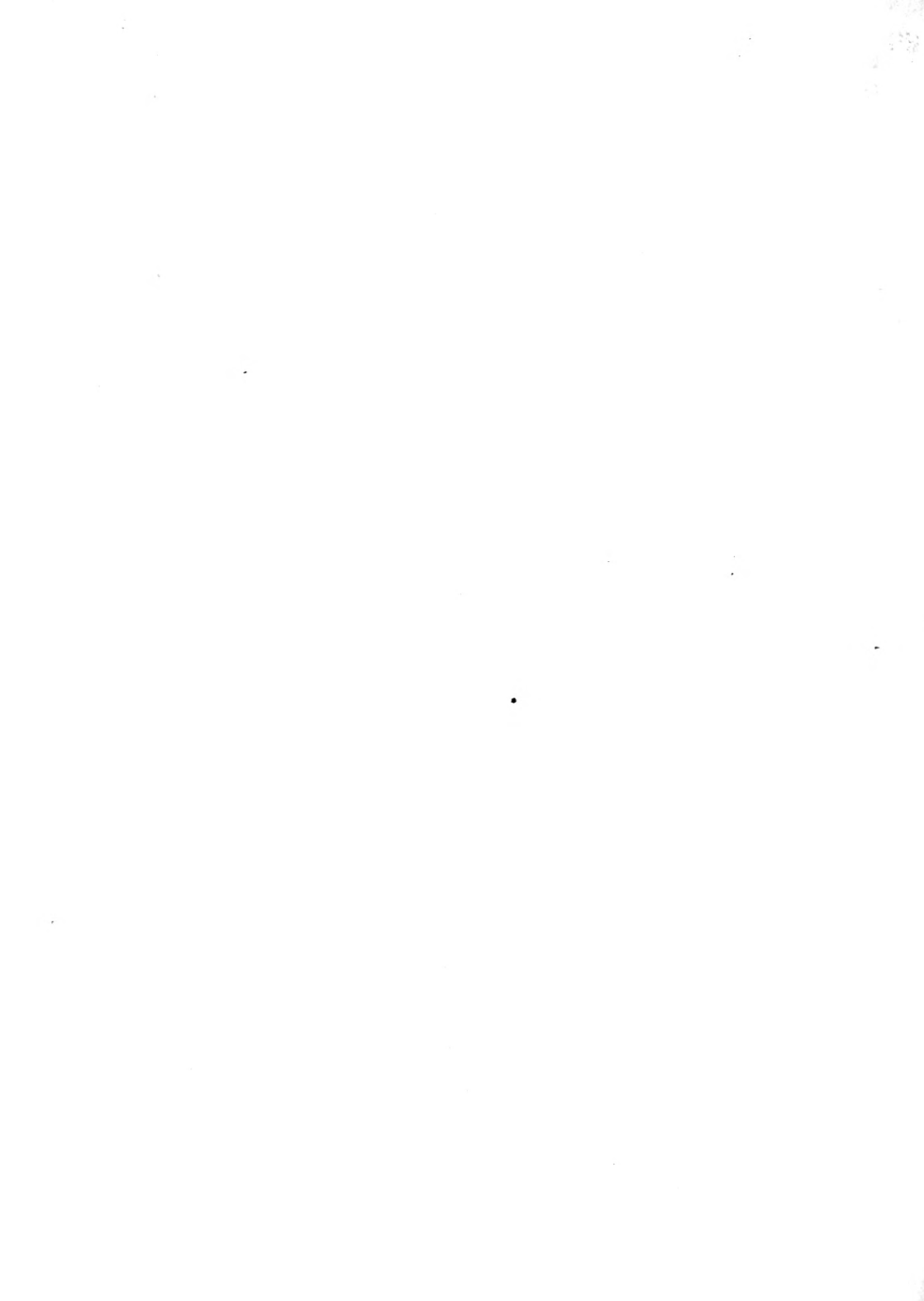
Mark has only one quotation from the book, and John in his Gospel but two. St. Paul makes most use of it. In Hebrews, the references are most numerous. In Phil., Col., Thess., 2 Tim., 2 and 3 John, none occur.

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